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Calvinist Contact

An independent Christian weekly

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City ministry aimed at businesspeople, not the poor

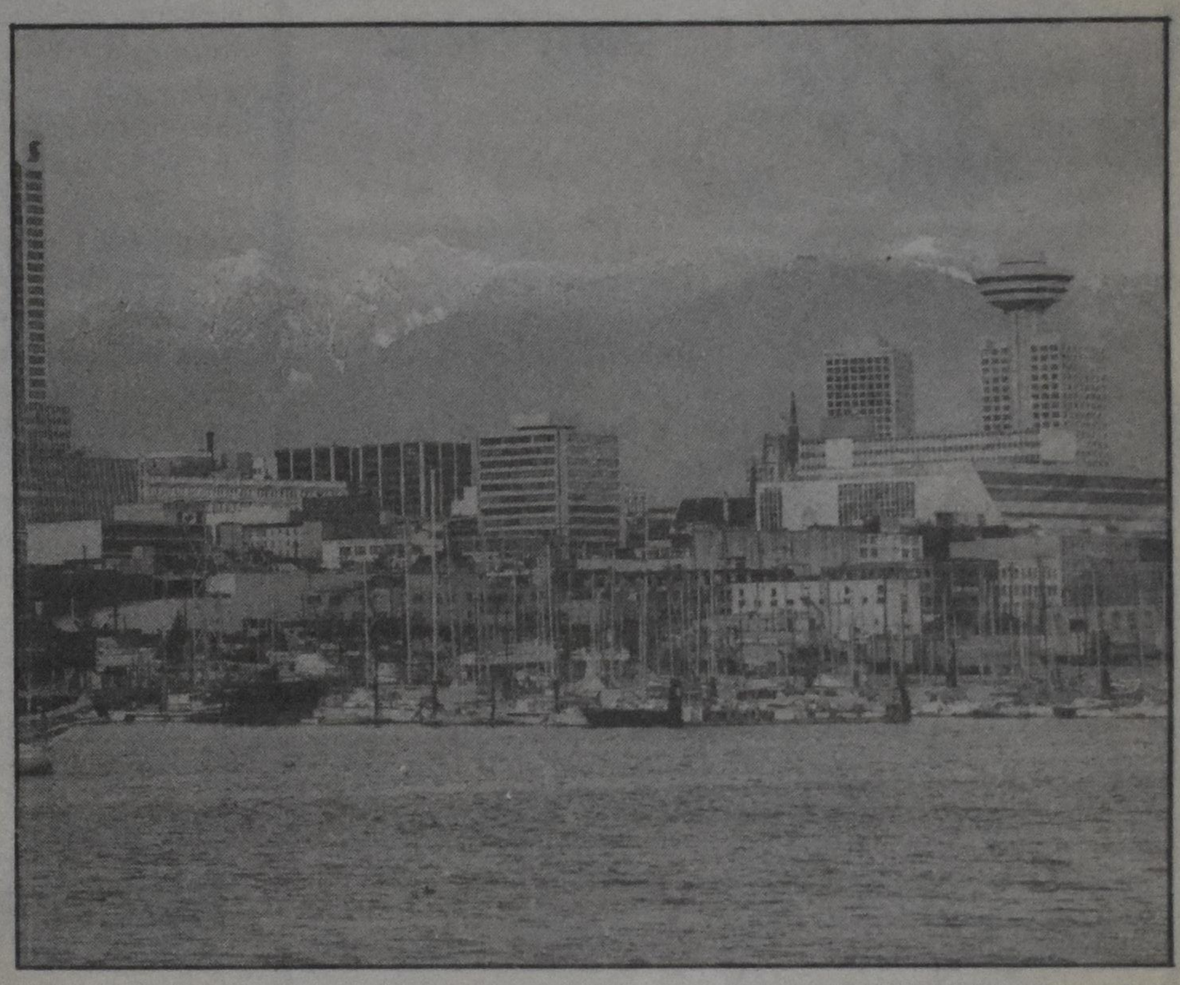


Photo: from *Vancouver*, Whitecap Books

People who work in the heart of Vancouver are the focus of Harlene Walker's Workplace Ministry.

Marian Van Til

VANCOUVER — "The business world is a mission field for the 21st century," says Harlene Walker. "We don't necessarily have to go to other countries to find one."

In keeping with her statement, Walker, 52, is conducting her mission work in Vancouver's business world as head of a service called Workplace Ministry which she initiated 3½ years ago.

Walker is a United Church minister who became interested in a ministry to the business world, primarily, she says, "because I am the wife of an executive and know what [that world] is like."

"Most city ministries are aimed at the poor," notes Walker, "but sometimes those who aren't poor are spiritually poor." Walker's ministry grew out of her concern that "the work world is full of good people who have no biblical memory and no spiritual connection. There are a lot of people who are kind of aimless and rootless in how they make decisions." Most of these people are working at a "frenetic pace," she says, "always filling their calendars" but not really knowing where they're going.

Walker still works half-time for St. Andrew's Wesley United Church, the church in which she was ordained, but at Workplace Ministry she talks with businesspeople, professionals and government employees about the spiritual and ethical issues which affect them and their work.

Forgotten urban workers

After three years as a direct ministry of the St. Andrew's Wesley and meeting on their premises, Workplace Ministry now occupies a 24th floor office on Hastings Street in downtown Vancouver. That location is important, says Walker, because the ministry is geared to people working in the city core who can come by at noon or after work but who often have no time for evening church meetings or activities. And of course one need not already be a church member to participate in and benefit from Workplace Ministry's programs.

The purpose of the program is to meet businesspeople's spiritual needs — that's the "mission" aspect of the work as Walker sees it — "but I'm not about to try to convert them," she asserts.

Another aspect of Walker's work is monthly "ethics breakfasts." The ethics breakfasts have dealt with issues such as conducting layoffs, producing products that may harm the environment, and other environmental issues, for example.

Last fall Walker also helped organize Vancouver's first Ethics in Business conference at the University of British Columbia. The conference presented case studies involving clients who visit prostitutes, taking responsibility for pollution, and correcting bosses who make mistakes.

Ethical crisis

Many businesspeople themselves, Walker is finding, agree that the business world is in a state of ethical crisis. That's why Walker's "mission work" is needed. "I think the need for Harlene's ministry is so important because it could give people an ethical foundation," explains Gary Sparks, a lawyer and one of the Workplace Ministry Society's seven board members.

The board of directors, which includes Walker (who is the ministry's only paid employee), is made up of both businesspeople and ministers so that Workplace Ministry can draw on a wide range of expertise and be as effective as possible, explains Beth Fulton, a volunteer office worker.

In addition to Rev. Walker's position, the office is run by a different volunteer each day who comes in for four hours to answer phones and do general office work, says Fulton.

The ministry became a "society" recently, publishes a newsletter, and extends memberships to anyone who is interested and who wants to pay the $25 annual fee. The address is: Workplace Ministry, Box 12034 [555 W. Hastings St.], Vancouver, BC V6B 4N4.

Court rules against 'religion' in Ontario public schools

Robert VanderVennen

TORONTO — In a history-making decision, Ontario's highest court unanimously over-ruled a lower court to declare that the federal Charter of Rights and Freedoms makes unconstitutional Ontario's regulation that calls for religious education in the public schools.

The Supreme Court of Ontario's Court of Appeal found that the purpose and implementation of Ontario's requirement of two half-hour periods of religious instruction per week, and the way that the Elgin County board of education carried this out, consisted of indoctrination rather than education.

This ruling may jeopardize the teaching of Christianity in Roman Catholic schools, which are now fully funded in Ontario. It may also call into question the teaching of religion in government-funded Christian schools in other provinces, since the ruling is based on the federal Charter.

This decision follows a 1988 Ontario court decision that opening and closing religious exercises in the schools, such as prayer and Bible reading, are also unconstitutional.

Education or indoctrinating?

The court said that religious education is acceptable if its purpose is academic and not to convert students to any one religion. It admitted that the line between indoctrination and education can be difficult to draw. It quoted an American source to give eight tests which can show the difference between education and indoctrination. (These tests and a further discussion are presented in a separate article.)

Nevertheless, the court's written judgment shows that it frowns upon favourable mention of Christianity, readings from the Bible, and "more emphasis on matters of belief and theory ... rather than on factual description." It does not leave much room for education about Christianity.

The court case arose in Elgin County where some parents objected to the way religious education was handled in the public schools. The case moved through the courts with the assistance of the Ontario Civil Liberties Union and the Canadian Jewish Congress. The

See **COURT** — p. 2

Photo: Bert Witvoet

Students in a St. Catharines public school.

Thinkbit

Live adventurously — when you have choice of employment, choose that which gives the fullest opportunity for the use of your talents in the service of God and your fellow men.

From *The Advices* of the Society of Friends [Quakers]

In this issue:

Lini Grol encounters a spunky kid with "courage and confidence" p. 10
Winter poetry marks the season p. 11
Harry Van Belle begins a series tracing the "Journey of the Reformed Dutch in Canada . . . p. 12

Court vs. religion

... continued from page 1.

Divisional Court of Ontario decided in 1988, by a majority of two to one, that Elgin County's program of religious education was acceptable. That decision was appealed.

Elgin County is stretched along the shore of Lake Erie, south of London. Its principal city is St. Thomas. In 1986, when the court case started, the school board operated 25 elementary schools with 8,100 students. Of these, 124 students were regularly excused from the religious education classes. In the 1981 census more than 90 per cent of the residents of the county said they were of Christian background.

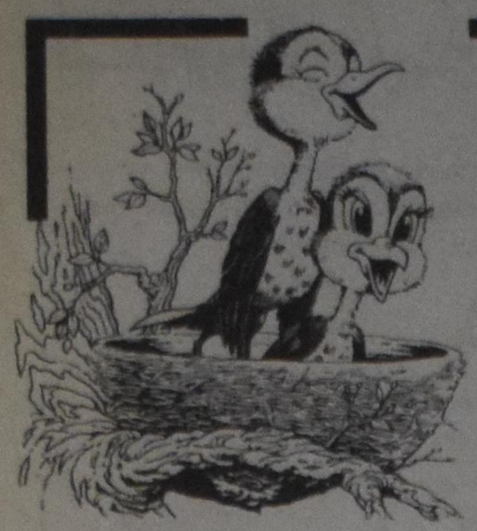
The court said that excusing students from religion classes or religious exercises for reasons of their conscience, which goes back to an Ontario school act from 1843, is unconstitutional. It agreed with the 1988 court decision which said, "The exemption provision imposes a penalty on pupils from religious minorities who utilize it by stigmatizing them as non-conformists and setting them apart from their fellow students who are members of the dominant religion."

No appeal

The decision is not likely to be appealed to the Supreme Court of Canada by either of the defendants, the Ontario Ministry of Education or the Elgin County board of education. It is interesting that in its written judgment the Ontario court quotes extensively in support of its position from a previous decision written by Chief Justice Brian Dickson of the Supreme Court of Canada. Dickson wrote, for example, that the Charter protects non-believers from having to conform to the religious practices of the majority.

In a news release following the decision, the Ontario Alliance of Christian Schools said it is not disappointed with the decision, which it sees as consistent with the Charter. It is concerned, though, by a steady erosion of the "moral and ethical foundation in our society." It says that the decision is in keeping with its "commitment to equal treatment for all faiths and value commitments," and sees this action as providing further evidence of the need for Christian schools.

See Classified pages 15-19



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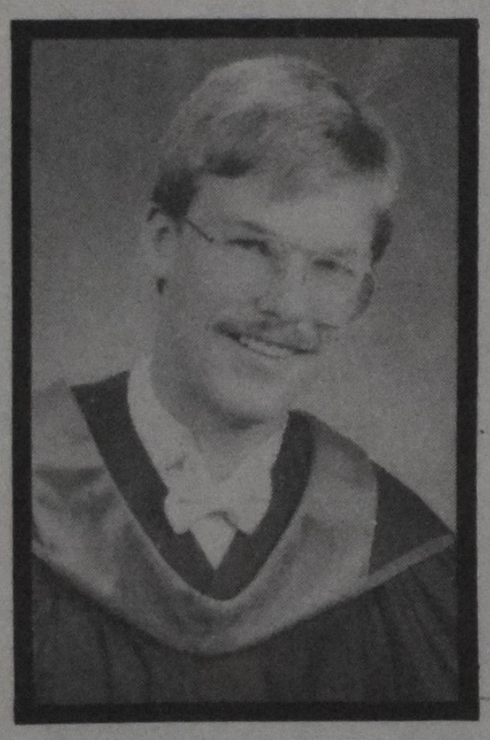

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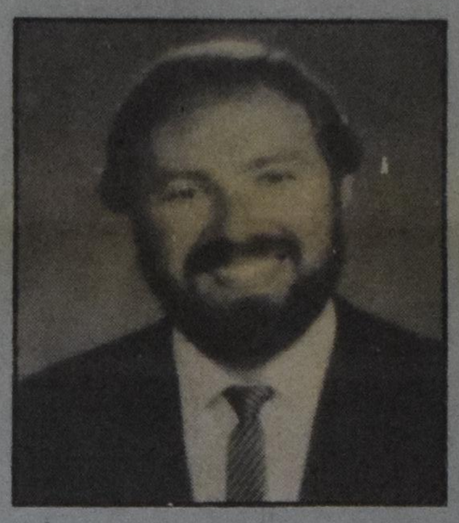
BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



An idol of our time

"Science's problem is its very success; we have come to expect far too much from it. In the process we have become its victims."
—David Suzuki.

An idol, according to the Bible, is something *in* creation which we elevate *over* creation. Humans do this in order to have something to rely on in solving particularly hard problems or difficult situations. Scripture also notes an irony in this: the very act of relying on idols for solutions intensifies the original problems instead of solving them. People's idols betray them.

We moderns, too, have idols — Bob Goudzwaard calls them the "idols of our time." But the problem with our idols, as with those of the ancients, is that reliance on them creates victims of the very people who seek salvation from them.

David Suzuki, although not a Christian by any means, has recognized that *science* has become a major modern idol:

Now that religion has diminished in its relevance to our lives, we look more and more to scientists for our ultimate truths. Indeed, science has itself become a world view, a means of understanding the entire world. But there is a flaw in such a view; we expect science to provide all answers and solve all problems. For example, we are afraid to die, so we call aging a disease and look to science for its cure. Science, however, is not and was never meant to be a world view.

Science, admits Suzuki, isn't a cure-all. It should not and cannot be raised to the status of a god.

But the problem is not science itself. Scientific work is a normal, natural human activity, no less human — or more demonic — than farming, teaching, building or preaching. Science is part of our response to the "cultural mandate" God requires of us.

The problem is what we do with science and scientists. We have given scientific results the status of revelation, and scientists the authority of high priests. Our society tends to translate *all* problems into scientific language and then look to science for the solutions. So science has become the way to "salvation," a world view, a religion — an idol.

Even we Christians, perhaps merely because we are part of a larger society, are prone to view science this way. Christians who argue against accepting science's results tend to hold this view. For example, those who pit science against creation, or medicine against prayer, or psychology against preaching, are unconsciously viewing science as a rival of religion. But that presupposes that science is more than a creaturely activity, that it has the same status as Christianity. If science were not a religion, the reactions of Christians against it would not need to include opposition, anger or hostility. Those reactions indicate that Christians also, albeit in a different way, may have become victim to raising science to the status of an idol.

Clarence Joldersma teaches science at Smithville District Christian High School, Smithville, Ont.

Pressreview

Carl D. Tuyl

It was quite a Liberal pow-wow in Chambly, Quebec. Ontario Premier David Peterson was there along with 10 MPs, two senators and nine provincial MNAs. All to support Clifford Lincoln in his bid for the federal riding. But guess who got the loudest applause from the rather disappointing crowd? Sheila Copps, that's who! Polls indicated that the riding would go to NDP Phil Edmonston who troubles the party with his wholehearted support for Meech Lake. Simon De Jong's position is not yet known, he must, of course, check with his mother first.

★★★★

Pink Floyd Axeworthy has declared himself in favour of Chretien. How do we interpret that? Simple: Axeworthy has done a political nose count and is staking out an influential position in an eventual Chretien cabinet. Politics is not complicated, folks. The Liberals are counting on a free trade backlash that would drive the Tories from office and everybody is jostling for position like piglets at the sow's bosom.

★★★★

The Nova Scotia PCers gathered in Halifax. Premier Buchanan, to my knowledge the only premier whose home telephone number is listed, gave the faithful, traditional rah-rah, and promised to fix the fish plant problems in the province.

★★★★

Health Minister Perrin Beatty, the submarine lover, is now pinch hitting as minister for amateur sports after the untimely departure of his predecessor in that portfolio. Charest was called out for interference.

★★★★

Everybody is on the Governor General's back urging him to open the gates to the Rideau Hall grounds. I promise you, he will, but we must all understand that to do it now would be interpreted as a slap at Madame Sauve. Officially, of course, it was the National Capital Commission which made the decision to close the gate. Officially, that is. It is widely thought, however, that Jeanne Sauve made the decision and the NCC obligingly took the rap for it. When lilacs bloom seems to be a decent time for reopening.

★★★★

"Wilhelmus Maria the Zammer" has good news for one and all: despite misgivings, he will not withdraw his province's support. Seeing that Premier VanderZalm attempted a solution to the Meech Lake impasse, I herewith offer my own compromise, with acknowledgement to the Council of Chalcedon. We need a clause which says that we are an "indivisible, inseparate nation, the distinction of provinces being by no means taken away by the union." And that's a literal quote from the Chalcedon fathers.

★★★★

A recent opinion poll showed that 71 per cent of our population is in favour of cutting back on military spending. Foreign aid spending was also found not to be very popular among us. I hope that my readers realize that when we pray the fourth petition of the Lord's Prayer, the plural of that request has reference to all of God's creatures, and not only to Canadians. The *Financial Post* predicts that February 19 will be budget day.

★★★★

The *Calgary Herald* tells of one very misguided bank robber. As the police have it, their suspect came to the bank daily to panhandle, acting on the principle that if you want money you go where the money is. Well, this panhandler decided to go wholesale. Equipped with the traditional gun and stocking mask he leaped over the counter at his usual bank and made off with a wad of cash. Alas, the stocking was too sheer. Two days later when he returned in his civvies the tellers recognized him and called the police. Sheer stockings caused his downfall.

★★★★

Folks in Moscow stand in line for Big Maks and Koka Kola and they march for democracy. Was it McDonalds 11,200th restaurant opening that finally motivated those 200,000 Muscovites to hit the streets in their demonstration for democracy? Who knows the power of the golden arches? After all, McDonald re-introduced an almost vanished Russian word into the vocabulary: "Spasibo" — "Thank you!"

★★★★

I composed a European election timetable and gathered the following: Hungary, March 25; Poland, mid-April; Romania, April (but opposition parties are demanding postponement); East Germany, May 6; Bulgaria, end of June (but there also the opposition is demanding postponement); Czechoslovakia, June, probably June 8. It is truly amazing. A Soviet election might be added soon.

★★★★

President F.W. de Klerk, noting the signs of the times and smelling the coffee, is trying to lure Mandela out of prison. The two are in constant negotiation. So far, Mandela is holding out for much more than de Klerk is willing to give and remains where he is.

★★★★

The U.S. foreign aid budget is $14.6 billion. Israel receives $3 billion in U.S. aid annually. There is in the good old U.S. of A. also a federal agency that keeps an eye on the performance of airlines. It records, among other things, flights that arrive late at least 80 per cent of the time. I detected a noteworthy record in the report: USAir Flight 188 from Washington to Cleveland was never on time in the past period of recording. How's that for reliability, eh?

★★★★

There are signs of social changes in Japan. Japan's old imperial army never went into the field without a contingent of "comfort women" for the troops. Many Japanese offices seem to think they are still at war. Female workers, even those with university degrees, are expected to do the menial tasks, greet visitors, make tea, tidy up, and at office parties function as bar hostesses. Japan's women, however, are beginning to resist. Lobbying groups are springing up all over Japan. Japan's politicians have wakened to the thought that the issue might even matter in the next election. The Japanese Socialist Party led by Miss Takako Doi boasts more women members of parliament than any other party.

★★★★

And with profound gratitude I mention here that I have found on the shelves of the public library that I frequent a poet who speaks after my heart. Her name is Phyllis McGinley, and I love her already. She writes about the saints of the church in a very delightful manner. Let me end this column with one of her masterpieces. It is called "The Temptations of Saint Anthony":

Off in the wilderness bare and level
Anthony wrestled with the Devil.
Once he'd beaten the Devil down
Anthony 'd turn his eyes toward town
And leave his hermitage now and then
To come to grips with the souls of men.

Afterward, all tales agree,
Wrestling the devil seemed to be
Quite a relief to Anthony.

Off to the library now folks.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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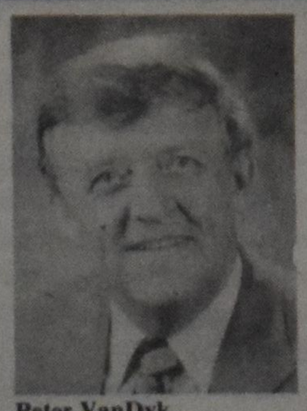
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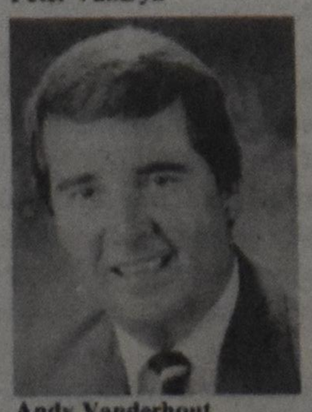
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Editorial

Christianity leaves Ontario's public schools

Robert VanderVennen

The preamble to the Canadian Charter of Rights and Freedoms says that "Canada is founded upon principles that recognize the supremacy of God ...." Yet that same Charter was used on January 30 to move God still further from public recognition. On that date the Supreme Court of Canada's Court of Appeal ruled unanimously that Ontario's required classes in religious education infringe on the freedom of religion conferred by the Charter. Because the basis for that judgment is the federal Constitution, the same restrictions evidently will apply throughout the country.

To be sure, there are many problems with religious education courses in public schools, as Adrian Guldemond of the Ontario Alliance of Christian Schools has pointed out in previous issues of this paper. The courses may be poorly taught and some teachers may not have a good attitude in teaching them. Children of minority faiths may be discriminated against. Some public schools in Ontario have not been teaching these courses anyway. And public schools take on an impossible task when they try to teach religion adequately.

All the same, I may feel sadness when I see this latest major sign of secularity in our land. Our fellow citizens want less and less to do with God. He has become an embarrassment, a foreigner. Public schools are leading society in a secular direction, but in this instance the schools must change to follow the changes in our society.

Tyranny of the minority

The court is concerned about indoctrination. Fair enough. But I get the feeling from reading the 82-page judgment of the court that its deepest concern is to prevent exposure of students to the Christian faith in any form. The court notes with approval that in the latest curricular revision of the Elgin County schools "the emphasis on Christianity is somewhat reduced." But it adds, "Notwithstanding these developments, there is still a clear emphasis in some parts of the curriculum on the Christian perspective." It quotes with disapproval the testimony of the superintendent of education of Elgin County in one instance that "... this unit would be taught from a Christian perspective."

The court is keen to protect the rights of minority students. Very good. But is there not a way to do that while still respecting the wishes and rights of the 90 per cent of Elgin County residents who count themselves Christian? We have arrived at tyranny by minority. Intolerance can cut two ways. Freedom means having room to do certain good things as well as being protected from needing to do what your conscience forbids.

Our society is coming to be dominated by the philosophy of secularism, which itself is a religion. Secularism shows itself in this court action to be an intolerant religion. It permits no rival because it believes that God does not matter. At best, secularism permits us to carry our religion in private. It promotes the idea that facts exist apart from values or beliefs, so we can add to "facts" our own private values if we wish. In this way universities and governments, for example, assume religion to be irrelevant. Now the public schools of Canada must move that way, too.

Religiously illiterate

Most likely Ontario's public schools will drop all explicit teaching of religion. It's too controversial. But that will mean even more than at present that graduates of public schools are likely to be religiously illiterate. It scares me to think of a rising generation that won't know what religious faith means to people and how religion functions in a society. Can a person understand Canadian history or literature without knowing something of the Bible and of Christianity? Perhaps in another generation or two most people in our country won't know more about Christianity than today's citizens in communist lands.

If we wish to take a more positive view, we may hope that Ontario (and other provinces, too) will draft a new regulation that will call for instruction about religion without indoctrination. The court has left a narrow opening for that kind of instruction, though at the same time its present action gives encouragement to parents who wish to challenge the way it is done.

One effect of this court ruling should be to strengthen support for non-public Christian schools. Even the band-aid approach of the public schools to Christian education has now been thrown out. Unfortunately this latest step on the road of secularism is not likely to improve the path toward public financial support of Christian schools in Ontario. Let's hope that the bridge doesn't wash out on programs that exist in other provinces.

The place of Christianity in Canada's public schools has shrunk drastically in a couple of generations. The religious consensus that held our society together in earlier years is obviously gone. Is God withdrawing his Spirit from Canada? Christians and their churches should ponder this question and consider how to respond to it.

RVV

Tests for indoctrination

Robert VanderVennen

Indoctrination is a dirty word, something like brainwashing. It means trying to make a rather helpless person understand and believe what you are teaching.

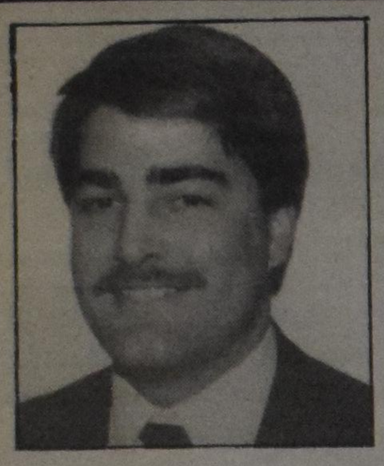
It is easy to set up an abstract idea like this in black and white terms. But human actions are rarely very clear-cut. In presenting math or history in school a teacher tries to get students to understand what's being taught and to believe that it is true. The classroom teacher rarely says, "This is what some people say is true; you may accept it if you want to." That's not the stuff of which exams are made. How is the teaching of religion different from the teaching of history?

At the university level there is the academic discipline called "Religious Studies." It is set up to be the teaching *about* religion — as a social and historical phenomenon, for example — in a factual way, without the commitment of belief. It is a question whether that can really be done. In any case, university students may be better able to take objective distance from the material they study than elementary school students are able to do.

In its judgment that religious education in the public schools is acceptable but religious indoctrination is not the Supreme Court of Canada, Court of Appeal, quotes with approval from an American source that identifies tests that show the difference. Those eight tests approved by the court are shown below. The italics occur in the court's written decision.

1. The school may sponsor the *study* of religion, but may not sponsor the *practice* of religion.
2. The school may *expose* students to all religious views, but may not *impose* any particular view.
3. The school's approach to religion is one of *instruction*, not one of *indoctrination*.
4. The function of the school is to *educate* about all religions, not to *convert* to any one religion.
5. The school's approach is *academic*, not *devotional*.
6. The school should *study* what all people believe, but should not *teach* a student what to believe.
7. The school should strive for student *awareness* of all religions, but should not press for student *acceptance* of any one religion.
8. The school should seek to *inform* the student about various beliefs, but should not seek to *conform* him or her to any one belief.

FETISHES/DAVE FEDDES



The Treasure hunt

"Like, I want a lot of money. I want to be successful. Success is probably the most important thing in my life right now."

"I want to take business administration and make a lot of money. That's where I'm going, the business world. I want to be more than just the average Joe."

"It makes you happy if you're successful."

These comments typify a Canadian Press survey of Canadians age 15 to 24. "Many seemed almost obsessed with [material success], targeting wealth as a career goal," reported the *London Free Press* in an article entitled "Talk may be cheap, but happiness hangs on money" (August 8, 1989).

Run an experiment with church youth to see if they are much different. Try to recruit some young people for a summer of Christian volunteer work. Some may not be interested at all. But see if anyone says, "It sounds good. But I can't afford it. I need the money, so I can't miss out on my summer job." Or take a person considering profession of faith. He or she has a part-time job or a night class which conflicts with a pre-profession class. Which takes precedence, preparing for publicly professing faith in Jesus or professing that making money is one's goal?

Youth did not invent these values. Their priorities reflect the society in which they live.

Occupation becomes preoccupation

For many church people, occupation has become a preoccupation. Paid employment leaves no time or energy for other things. Folks are too busy for group Bible study or volunteer work. When money comes first, work (the source of money) is king.

Don't get me wrong. Making a living is honourable. Serving the Lord in one's daily occupation is vital. Bible study and church activities are not the only spheres of Christian activity. But when work swallows up these things, love of money has devoured love for God.

"Money cannot buy happiness," goes the tired but true proverb. Money can, however, buy many of the things that we think can make us happy. Unfortunately, in the frenzied rush to make money, the "successful" person is too frazzled to enjoy what the money has purchased. A beautiful house brings little enjoyment to the person who is always away from home working in order to make house payments. Good food seldom goes down well in a stomach full of ulcers.

Money cannot buy security in life. Investments can go sour. Inflation can flare up.

Money cannot buy happiness or security in the life to come. One story tells of an angel who visited a businessperson. The angel offered to grant the person one wish. He thought for a moment. Then, with a sly grin, he asked for a newspaper from one year in the future. The angel gave it to him. Greedily the man turned to the business section with its stock quotes. He began to gloat over how much money he would make by investing only in the stocks that would skyrocket. Then he glanced across the page and saw his own picture — in the obituary section.

Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.

Church doesn't always fail schizophrenics

I should like to express my appreciation for your articles on schizophrenia, and also pay tribute to one church's care for a family that has had to deal with mental illness; I am sure there are more out there.

I have become very good friends with a young man suffering from the illness. I got to know him a few years back during his first hospitalization. He was diagnosed as schizophrenic, but it took more "failures" at the workplace and more hospitalizations for him to realize himself that he must continue medication — young people must often learn other things the hard way as well. He is now in a group home and testifies that he has never been happier in his life.

We know that there are hurdles ahead as he attempts to live a normal life, but he has recently professed his faith in the Lord, and he approaches life with consistent good humour and openness, which makes him a pleasure to have as a companion. Happily he is presently able to work part-time.

His youth before his own illness became evident was troubled by the fact that his mother is also afflicted. She was often hospitalized for long periods of time and the children had to be cared for by others. And that is where the tribute is due. No doubt there were a few that took the lead, but at any rate the church did do what had to be done — and it continues in other situations to show the same readiness to take on such responsibilities.

May God grant every congregation gifted leaders to guide it into knowledge of the faith, and also committed guides to effective compassion to the handicapped and disadvantaged. Life has its tragedies, but what a difference caring people can make!

John M.V. Koole
Ingersoll, Ont.

Longer Letter

Church can do better ministering to those dealing with schizophrenia

I just finished reading the Jan. 19 issue of *Calvinist Contact*. Please accept my sincerest congratulations for dealing with the subject of schizophrenia. Writing about this illness is itself commendable; giving it the thorough treatment it needs and deserves, as you did, is outstanding.

Within the community of persons who have disabilities and their families, the most difficult and tragic situations I have encountered are often those that arise from this condition. The disease itself shatters lives and families but is also surrounded with stigma and ignorance. For example, until just a few years ago it was believed and taught that schizophrenia was caused by "poor parenting." Today, many parents I meet still feel the guilt and responsibility even though that theory has been disproven.

Certainly the Church as the loving, caring, Body of Christ should be involved in ministry with and to those individuals and families who are dealing with this illness. Sadly, from what I am told by parents and individuals, the church is not doing well in this area. I do not believe that this neglect comes from bad intentions but rather from fear and misunderstanding. To help overcome this situation your readers might like to know of two resources in addition to those you listed:

A Place to come back to: Mental Illness and The Church. This is a video tape produced by The American Lutheran Church. It is an excellent and sympathetic treatment of the subject. It is informational and provides a good basis for a discussion. Running time: 29 minutes. It is available for $15.00 (U.S.) from Seraphim Communications, 1568 Eustin St., St. Paul, MN 55108; (612) 645-9175. It is also available on loan from the office of the Christian Reformed Church's Committee on Disability Concerns, 2850 Kalamazoo Ave. S.E., Grand Rapids, MI 49560; (616) 246-0837.

Pathways to Promise: Interfaith Ministries and Prolonged Mental Illness is an organization with which I am associated. It provides a variety of resources to help churches address the needs arising from mental illness. A list of these materials can be obtained from Jennifer Shifrin, Executive Director, Pathways to Promise, 5400 Arsenal St., MS 223, St. Louis, MO 63139.

Again, my thanks for a job well done. This issue alone was worth more than the price of my year's subscription.

Rev. Ted Verseput
Director
Committee on Disability Concerns
Christian Reformed Church in North America
Grand Rapids, Mich.

Addresses 'misconceptions' re: Homestead

I deeply empathize with "Peter" and his parents and any family which has to adjust to having one of its members suffer schizophrenia (C.C. Jan. 19; "Our son suffers from schizophrenia").

I would like to correct several misconceptions about Homestead, however, which are expressed by Peter's father. Homestead does not help only "high-functioning ex-psychiatric patients," but people exactly like Peter. In fact, as Peter's father described his son's difficulties, it struck me how similar Peter is to many of our residents.

Peter's father complains that while Homestead is funded by deacons, deacons have no control over it. It may be debatable whether it is the task of the church, via its deacons, to operate a home for people with psychiatric difficulties. Peter's father also suggests that Homestead is "like a school run by a teacher." Actually, Homestead is more like a home staffed by a concerned set of "parents" or Co-ordinators, and it is administered by a board of directors.

Running Homestead requires a lot of volunteer hours. We welcome contact with deacons (and others) and are always on the lookout for new board members, committee members, or volunteers for resident activities. If anyone would like to make a time contribution to Homestead, please call or write to our mailing address: 23 Verona Place, Hamilton, ON L9C 1S8.

Judy Cook
President
Board of Directors
Homestead Residential and Support Services
Hamilton, Ont.

Schizophrenia articles encourage parents

With this letter I would like to thank you for the articles about schizophrenia. It made [my husband and me] feel good to see the article [by the parents whose son has schizophrenia]. We are also parents of a son (our only son) who has this illness.

It all started 13 years ago. In the beginning, like Peter's parents, we felt like isolating ourselves. Sometimes I felt like crawling in a hole and never coming out, but that is over now.

We are very fortunate that our son has for some years been in the Hamilton [Ont.] Program for Schizophrenia and can come home on weekends. We all have had to learn to cope with schizophrenia. But for our son it is a very lonely illness and it will be all his life. He does not go to church that much [it is difficult for him] but he is a good Christian, and that is what counts the most.

Thank you again for the good deed you have done.

W.K.
Weston, Ont.

More letters on page 6

Letters

Being a pastor not just another job

The Slofstras received a few letters regarding sabbaticals for ministers. I am all in favour and wouldn't mind if [the Christian Reformed Church's] synod were to make them part and parcel of the contract between pastor and congregation.

P and M close with: "We don't like to give the impression that ministers are in a special category, needing extra benefits." I am not so sure I agree with that statement. In my book they *do* occupy a special position.

To say a pastor is part of the workforce, holding just a job comparable with those dealing in the service industry and suggesting that if sabbaticals are needed for pastors, anyone should apply, is something I have difficulty with.

True, in the past pastors were put on pedestals. I can still see our pastor walking along the main street of our small Frisian village, with black jacket, striped pants and "hoge hoed." Impressive, held in high esteem. He was a man of God, serving the Lord in a special capacity, looking after the spiritual needs of his flock. After a six-week stay in the parsonage as a 10-year-old boy, I was flabbergasted that the man of God wore long-johns, just like my father did, and that he visited the washroom just like anyone else. A real blow.

That pedestal has long been removed. Maybe rightly so, but haven't we gone from one extreme to the other? If he is not a spellbinder with an excellent delivery, his sermons are not *discussed* during coffee after the morning service, but *criticized* by the sermon tasters who are used to well-rehearsed TV presentations.

Does it mean the pastor's way should always prevail? Do we need to swallow hook, line and sinker whatever is presented as the gospel? There's nothing wrong with asking questions and making suggestions.

The minister of the Word is called to shepherd the people of God in the Christian Life. It's not the same as selling Coca Cola or car insurance. Scripture portrays the minister as a servant of Christ and the Church, as a steward in the household of God and an ambassador of the King. Is it right then to call it a "job"? If we don't want to turn these sinners into saints, a bit more respect and understanding of their "calling" would go a long way toward keeping the relationship between pastor and congregation at the proper level.

Klaas Terpstra
Hamilton, Ont.

Our youth can be inspired to be faithful

I see a strong connection between two series of articles that have been running almost concurrently in *Calvinist Contact* the last few months. I am referring to articles about children leaving the church and to articles on the Christian community in the '90s. Let me explain the connection.

Whether we realize it, like it, admit it or not, many of our children and grandchildren are not only wondering what the '90s will be like in the face of environmental degradation, sexual exploitation, military confrontation, world poverty and hunger. They are also watching what the Body of Christ is doing and saying about these things.

They are evaluating what our churches are preaching and our schools are teaching; what our businesses are producing and what our families are consuming; what our trade unions are advocating and what our interest groups are demanding. They are weighing what our magazines and papers are saying, and what our radio and television programs are offering.

They are discussing how the community is dealing with the legitimate or not so legitimate concerns and questions of young persons, many of whom have no connection with a church and no knowledge of the scriptures. (One of the few Christian television programs young adults may be watching, because it so compassionately and eloquently addresses human doubts and social needs in a sound and relevant way, is "Jean Vanier in Conversation," a 13-part series now showing for the third time on VISION-TV by popular demand.)

Questions begging for an answer

All of this (and much more) presents us with the unavoidable obligation to articulate anew what the Christian faith really means for each of us personally and for all of us together. Not to accept this challenge is to show spiritual impotence.

I have heard arguments that can be summarized as follows: "Why should our children and grandchildren adopt our faith, join our churches and support our Christian schools when so often we are not alive in Christ and our institutions are not the dynamic channels of grace and power, love and mercy, justice, peace and wisdom God calls them to be? Why should they adopt our views and ways of life when so often we privatize the faith and secularize life? Tell me, why?"

The answers are clear to all who take the gospel's comprehensive message and our world's desperate needs seriously. Even in this late hour of human history, a future filled with faith and hope, with joy, justice and peace waits for all of us and our children, for all neighbours and their children. God remains faithful, even if we are faithless, for he cannot deny himself (See Timothy 1:12, 13).

May the Spirit give us wisdom to think creatively and to act courageously as we seek God's Kingdom of righteousness at the edge of the 21st century.

Gerald Vandezande
Agincourt, Ont.

Proposal for making Christian education affordable

From time to time we hear that Christian schools are closing due to heavy financial obligations. Many parents are simply not able to pay $3,000-$4,000 tuition in addition to their donations to the church.

The Christian Reformed Church (CRC) puts much emphasis on Christian education and all office-bearers must be Christian school supporters. Even credentials signed by delegates to classis contain a question asking about the council's support for Christian day schools. And the *Heidelberg Catechism* stresses the obligation towards Christian education.

Yet when we hear that schools are closing there is much silence and no financial help to be expected. Do the [CRC and its members] "pass by on the other side"?

Before I suggest some possible help, I wish to draw attention to a decision adopted by the Christian Reformed Church's Synod 1989 (p. 483, *Acts of Synod)*. That synod approved a Christian education allowance of $400 for each child attending Grades 1-12 in a Christian school — no, not for every family which faces financial difficulties, but only for families of ministers who serve churches which receive financial support from the Fund for Smaller Churches.

So if a pastor who has three school children and who has completed seven years in the ministry and has a gross income of $40,000-$42,000 (which includes housing and benefits) needs financial support, what about all the church members who do not have these financial privileges? Judge for yourselves.

I propose (and wish the next CRC synod would consider) the following: Councils of those congregations having members who are unable to pay their children's Christian school tuition (Grades 1-12) should be permitted to reduce their synodical quotas by $400 per child per family.

[I base that proposal on three things]: Synod 1989 concluded that such support is needed; Christian education is the cornerstone of the Christian Reformed denomination and is stated as a requirement in its Church Order and doctrinal standard the *Heidelberg Catechism*; Psalm 111 states clearly that the fear of the Lord is the beginning of wisdom, and such wisdom is taught in Christian schools.

Jake Hultink
Renfrew, Ont.

No 'Little House on the Prairie' syndrome

Re: "The real ills of Canadian agriculture" by Jim Romahn ("Between the Lines," C.C. Jan. 12).

Being interested in the environment, I totally disagree with [Mr. Romahn's] approach. I have not read *From Hand to Mouth* but did read Carole Giangrande's *Down to Earth* which deals with the same thing. I am sure these books are written from a concern about the environment, and specifically the erosion of farmland caused by modern farming methods and a frantic drive for profits, fuelled by a crushing debt load.

Considering this, Brewster Kneen's ideas seem a good alternative. So Jim Romahn's accusation of "anger and bitterness" and of people wanting to go back to "Little House on the Prairie" is ridiculous.

Herman Kaminк
Bloomfield, Ont.

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Cinema summaries

Marian Van Til

Stella

Rated AA
Stars Bette Midler, Trini Alvarado, Stephen Collins, John Goodman
Written by Robert Getchell; directed by John Erman

Stella is a remake of the 1937 film *Stella Davis* in which Barbara Stanwyck was acclaimed for her remarkable performance in a melodrama which promoted social conformity; she played a gutsy, low-class woman who sacrifices her own happiness so that her daughter could make the social grade.

This time around, Bette Midler is Stella and the film begins in 1969. Though social mores have changed in those 30 years, what hasn't changed is that the "haves" and "have-nots" and the social strictures the latter experience will be forever with us (in one form or another).

In this version, Stella is an uneducated bartender with an iron-clad marshmallow heart. She gets pregnant by a young medical intern from the right side of the tracks. When Stella tells her lover, Steven, that she is pregnant she declines his not altogether enthusiastic offer to marry her (she learns long before he does, as they both muse years later, that oil and water don't mix).

That is really the theme of this film. Stella raises her daughter, Jenny, alone and they develop the kind of profound mother-daughter adhesive emotional link that makes them alternately affectionate and antagonistic. Stella is intensely proud, a slightly bizarre non-conformist; she steadfastly refuses money from Steven for Jenny's upbringing.

Stella has an acute awareness of her own shortcomings and she is not so selfish nor insecure that she would refuse Steven a place in his daughter's life. So over the years, father and daughter also develop a bond, and it's evident (to Stella, anyway) that Jenny must have the comfort and the intellectual, financial and social opportunities that Steven's Ivy League world afford.

Not genuine

There are several problems with this film. It pulls out all the emotional stops, right down to a tearjerking finale, but seldom really elicits a *genuine* emotional response. Like its predecessor, it's a melodrama, but one that seems to be trying to masquerade as a real drama. So when viewers leave the theatre its impact quickly slips away.

There are real enough characters here, some of them quite unlikable. Yet for all Stella's problems, she (and the nouveau riche crowd as well) seems to be living in a closed, staged world. There's no spiritual or moral intensity to Stella's struggle and to her eventual decision to remove herself from Jenny's life for the girl's own good. Stella wrestles with her own inadequacies and with the straitjacket which social classes impose — even in egalitarian America — yet the conflict doesn't ring true.

Undoubtedly the film's writer and director want audiences (slightly teary-eyed) to leave admiring Stella for her courage. Instead, it's more likely that they will think she was stupid for not accepting Steven's help and for remaining in her run-down, blue collar world. Try as it might to make Stella's world look attractive, we *know* that none of this film's cast or crew would ever voluntarily live in a world like that; and nor would we. So when it comes down to it, viewers are left shrugging at what the fuss was about.

In the end, this *Stella* is no less conformist than its 1937 predecessor. Its conformity is simply more sophisticated and less honest: it doesn't recognize its own promotion of materialistic values.

Johanna's birthday present

Johanna and I love living in Chatham, Ontario. We love the slower pace and the flat land a few minutes from home. We walk the park behind our neighbour's house, leaving along one side of the creek and coming back on the other. As we walk I roam through my memories of journeys in Holland along little canals and small rivers when I was young. But more than all that, we love the telephone and doorbell that announce the presence of Aron, 5, and Caleb, 3, our grandsons.

They love coming to see us. We have picture books and plenty of toys. TV rules are a bit more relaxed than at home and Oma can be led to provide a fairly steady stream of candies and other snacks if one exploits the right moments.

Oma even bought some boxes of Lego pieces at a sale: she knew how Aron, especially, loves to build ambitious and complex constructions. The problem was that Oma's supply, inexpertly bought, limited his creativity, seemed always short of those critical items that would make his dream construction perfect, especially short of "people" that would put the crown on some spaceship or futuristic domed city. At times Aron got impatient in the manner common to five-year-olds: loud, insistent and upsetting to the peace and quiet of a house more used to slow-moving readers and a docile cat.

Aron began to sense that the expressions of his frustration did not always please his Oma and Opa. And because he loved them dearly, he began to brood upon ways of preventing future clashes.

For the woman who has everything

A golden opportunity presented itself with the coming of Oma's birthday in mid-December. Fresh flowers? A box of chocolates, perhaps? What about a book? But then suddenly Aron knew, as surely as he knew that people loved him and loved his happiness. Caleb and his Mom and Dad agreed, indeed praised him for his brilliant idea. What Oma really needed was an addition to her Lego collection, especially some Lego people. She would have more to play with herself and would make the boys happier on their visits. No more sudden storming out of the playroom into the livingroom; no more loud interruptions of whatever it was adults were doing; no more tears and foot stomping; no more goodbyes a bit on the strained side.

And so the family hunted for the best possible bargain, not easy that close to Christmas. But Aron spotted what he needed and helped wrap it with loving care. He himself designed and wrote/drew the birthday card, full of letters, words and colours. On the appointed day they came to celebrate in the morning — Mom and the two boys — and their eyes lit up the house as Oma unwrapped her present.

To say that she was surprised does not do justice to her reactions. She was stunned. How could boys so young understand so well what Oma needed, the one thing her otherwise well-equipped house was wanting, especially when the boys were there? Amazing! What insight and care! What love and compassion!

After the coffee was made, the juice poured and the pastries relished, the boys disappeared into the playroom to try out Oma's present, from whence they did not return for a record 17 minutes while adult talk ranged over most of the important events of the day. The benefits of this gift were obvious that day but have also stretched far beyond it. Indeed, this gift was the best one Johanna ever received from any grandsons!

Adrian Peetoom is an editor and writer — mostly in the area of education.

For the time being...

Adrian Peetoom

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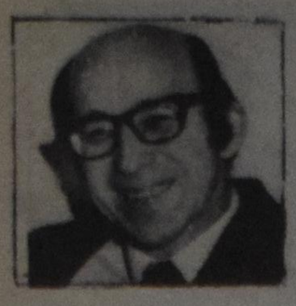
Marian Van Til, page editor



Pastoral letter

Leonard Schalkwyk

Regional synods?

The Council of Christian Reformed Churches in Canada has asked CRC congregations to request their classes to overture Synod 1990 to institute "regional synods." [The CRC now has one annual general synod.] This recommendation was made with the Canadian churches particularly in mind so they can deal with Canadian matters in a synodical context. Similar regional synods could be organized in the United States.

At present, Council is just a gathering of representatives of Canadian classes with no ecclesiastically binding authority. All Council decisions are merely advice to the churches.

The regional synod issue was the subject of a highly interesting discussion at Classis Toronto's recent meeting. A classical committee of advice listed a few items which it recommended classis discuss before coming to a final decision.

Some of those considerations were:

Costly pulling apart?

The financial burden [for Canadian churches] would increase greatly, as such a synod, of course, would set up its own committees and work connected with a synod. Moreover, it was feared that establishing a regional synod would be another step in the direction of bureaucratic stress on the institutional church at the cost of the church as a living organism.

Council's plan envisions that the CRC general synod meet every three years instead of annually, which might not be realistic. Some also doubted whether a denomination of 300,000 [310,000] members needs regional synods. Some felt, too, that such a move was in danger of leading to a "Canadian Christian Reformed Church" — that would be a small church indeed. And what about a seminary?

Overall it was felt that in the past both the U.S. and Canadian churches have benefited from each other's presence. As one delegate put it, "In the States is more piety." Whatever the case, we should not drift further away from each other. In addition, other aspects of this issue are still hazy and had not been worked out by Council.

The net result of this brotherly, pastoral discussion was that Classis Toronto voted No by a substantial margin to the proposal of establishing a separate Canadian regional synod in the Christian Reformed Church.

Leonard Schalkwyk is pastor of Springdale, Ont., Christian Reformed Church.

Evangelist Billy Graham and Pope John Paul II met privately for 30 minutes earlier this month, during which time Graham presented Pope John Paul II with a handmade quilt from the North Carolina mountains near his home. This capped three days of meetings with Vatican officials.

During their second meeting together, the two men discussed a variety of topics, including the state of the church around the world — particularly in Eastern Europe and Latin America.

1980s marked by Christian right, says historian Martin Marty

CHICAGO, Ill. (EP) — The new Christian right was the "surging religious force" that marked the 1980s in America, according to Lutheran historian Martin Marty's review of the decade.

In an article published in *The Lutheran,* the magazine of the Evangelical Lutheran Church in America, Marty argued that the new right saw history as a conflict pitting God against Satan, Christ against the Anti-Christ, and "us" against "them." He wrote, "The new Christian right forced us to think seriously about the end, about moral urgency, but they forgot the judgment of God on all sides" and "the temporariness of human judgment."

The certainty that the United States faced an "evil empire" in the Soviet Union "helped us squander billions overarming an overarmed world to be judiciously alert to the evil which semi-evil doomed empires posed," he wrote.

Illusion

"The new Christian right and other rights influenced a U.S. domestic agenda which gave a shape to the '80s," he added. Though some of these ideas led to a necessary economic redirection, "now we can see how much of the achievement was based on illusion. We live with a legacy of problems in the new decade."

"We seemed to be sitting in a dark but enjoyable theatre through a decade-long matinee, delighting in the illusion. Now we walk out into sunlight, squinting at a real world again. And we see as context the underclass, the homeless, the drug merchants and AIDS victims, the nation turned gambling-mad and self-centred."

Marty's article also took the religious left to task, saying that during the '80s the left was sure "it knew where history was going and what God was doing. This faith, sometimes grounded in biblical themes, adopted too much of the revolutionary faith and did not see how repressive the successful revolutionaries were."

Marty also noted that while there were many examples of selflessness, the '80s would be remembered as the "Age of Greed."

See page 14 for Q & A

Martinair Holland

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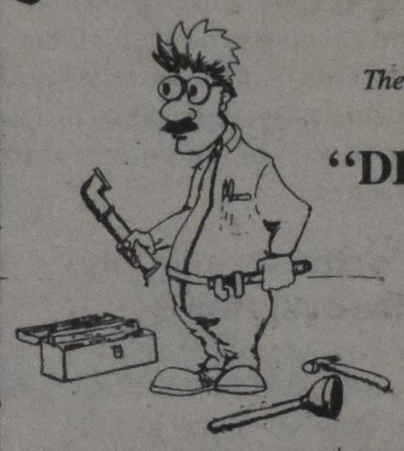

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China's university students embracing Christianity

Ron MacMillan

BEIJING, China (NNI) — Thousands of Chinese students are turning to the Christian faith in the bitter aftermath of the brutal suppression of the pro-democracy movement on June 4, 1989, but the Chinese church is experiencing difficulties discipling these new intellectual converts.

Dr. Leslie Francis, acting director of the China Study Program of Overseas Missionary Fellowship, estimates that interest in the Christian church involves "not merely hundreds but thousands of students from all over China."

Since June 4, China's official Three-Self Protestant churches have been swamped with students inquiring about the Christian faith. In Beijing's Haidian Church, one member said, "We are mobbed; it takes me two hours to get from my pew back out the door because so many students are asking me about my faith." House church leaders in Beijing also told NNI, "We are totally overwhelmed by the student converts."

Sobered by the brutality of the June massacre and disillusioned with the system that instituted it, China's students are now seeking fulfilment in religion. Christianity appears to be an obvious choice since students perceive it to be the religion of the West — where they long to go.

Also, according to a convert from Beijing's Beida University, "Christianity is a very realistic religion because unlike our traditional Chinese religions, it starts from the premise that what is wrong with the world is humankind, not circumstances — this attracts us!"

A Christian professor in Beijing added, "June 4 has impressed upon the people that people are bad; but all the Chinese religions teach that humankind is good, so they have to turn to Christianity. It is the only realistic religion!"

Spontaneous events

Significant outbreaks of conversions have been reported to NNI by students in seven cities: Beijing, Shanghai, Xian, Ningbo, Wenzhou, Fuchow, and Xiamen. According to reports, in at least five of these cities an estimated 10 per cent of the student body has turned to Christianity. In Fuchow alone, a Three-Self church reported 8,000 student conversions in the last five months of 1989. Further, the movement appears to be totally spontaneous in nature, and not linked to the evangelistic efforts of foreign Christian teachers working in China.

The Chinese press has also noted a significant increase in student interest in Christianity. In an article in Beijing's *People's Daily* on December 26, 1989, a reporter wrote: "There has been a revival of religious interest in China, and more students are going to church at Christmas time than ever before."

Yet the apparent student "revival" is posing difficulties for the existing church. Most of the converted students do not appear to be settling in the government-sanctioned Three-Self Protestant churches. Complaining of shallow teaching, students are moving on to house churches where they say they receive more substantial pulpit instruction.

However, tensions have arisen in house churches now flooded with students. Leaders say it is not just because of the difficulties in discipling so many at once, but in coping with the peculiar needs of recently converted intellectuals. As a Beijing house church leader shared, "It is a new thing for China's intelligensia to come to Christ ... most of us in the house churches are not so well educated, and have taken a less intellectual approach to our faith than these new converts."

Indeed, in some house church movements, especially those originating in rural areas, there is a positively anti-intellectual ethos which will clearly embarrass the student converts, observers point out. Other house church leaders confess they are unable to answer many of the specific queries of the new converts, and are urgently calling for the delivery of apologetic literature. Some students in Beijing have even resorted to hand-copying key apologetic works.

Fears that the government may crack down on this new Christian movement appear allayed for the moment. That the authorities are aware of the trend is undeniable, but as a Beijing university faculty member explained, "The government right now does not have the confidence to launch out on the ideological offensive, it is just concentrating on political survival.

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Feature

Courage and confidence

Lini R. Grol

One blustery winter day two girls burst into my studio which is open to the public. They were perhaps 12 or 13 years old and I thought they had come in only to warm themselves.

The smallest one introduced herself: "I'm Carry and this is Mitzy. We'd like to work for you." They both looked earnestly up at me. I often receive such requests, and not only from youngsters like these two. As a rule, I have no problem dealing with this. I can't afford hired help; it's as simple as that.

But these were only children. What could they do, anyway? As if reading my thoughts, Carry said proudly, "Don't worry. I may be small, but I sold the most chocolate for our school." She nodded self-assuredly as she looked at me. Mitzi, round-eyed, said, obviously in awe of her friend, "She did!"

I hesitated. I had to admire their spunk for coming to a stranger like me for a job. But what could these frail youngsters do?

"What can you do?" I asked. I really hoped to find something for them to do; but what?

Carry threw her poneytail back and stated calmly, "We can do everything."

Mitzi nodded and said with a smile, "We'll do anything, anything at all for you."

To which Carry hastily added, "We can say that to you because you're a lady." She shrugged and said with a world-wise frown, "You know what we mean? We couldn't say that to a man."

Mitzi blushed and bent her head, but Carry went on, "You see, if you give us a job, it will give us credit in school, and later when we're adults, you could be our reference. It's a learning project, you see?"

I was flabbergasted and marveled at their parents or teachers. Could it be *their* foresight, their influence?

But the courage to come and talk like this was their own. If only I could give them something to do. But two of them?

Mitzi kept staring at me, but Carry looked around as if to investigate my position, or theirs. She scrutinized my inventory and whirling around, enthused, exclaimed, "We could sell for you!"

They both stared at me. Carry went on eagerly, while Mitzi nodded in agreement with all Carry said, "We could sell for you. We'd be good at it, too."

When I did not at once accept this offer she urged "We're really good at selling. We'll be polite to people. Honest we will."

The girls continued to stare at me. Such children, yet, I thought. I had to smile when I asked, not knowing what I was getting myself into, "How would you go about it?"

All of a sudden Carry was master of the situation and of my studio as well. I was the stranger, the customer, and she let me have it. And how.

I watched and listened in amazement as Carry transformed herself into a miniature saleswoman.

"Good afternoon. How are you today? So glad you took time to come. Have you seen these cards? Notice the original design? I'm sure all your family and friends will be delighted to receive a letter from you on one of these cards. How about a book, they make fine presents." Her eyes twinkled as she went on, "You can first read and enjoy the books and still give them away. Isn't that great?" She smiled confidently. I listened in fascination and was inclined to buy some of my own books from her.

Mitzi beamed and nodded as she listened, not saying a word, but then she looked at me with the question in her eyes: "Are you going to hire us?" I was sorry for them when I said, "But you have to go to school all day." To which Carry quickly said, "We have Saturdays and holidays and after school."

She was so eager to please. I felt miserable to have to refuse them. I'd felt no remorse in refusing adults, but these children were hard to refuse. Reluctantly I explained, I can't afford the time and the money to hire you. I don't get that many customers, I work and live here and do everything myself." I tried to sound cheerful, "There'll be other people who can use you." But watched sadly as Mitzi hung her head and slowly turning, went to the door. Not Carry, who refused even then to give up on me.

Carry held her head up high when she dared me with earnest eyes: "We can sell your books and cards door to door. We did with the chocolate, didn't we, Mitzi?" She sounded stern, which called Mitzi back from the door. Carry immediately looked at me again with expectant eyes.

I hesitated. They were so eager to get a job. I wanted to tell them that books and cards are not as much in demand and favoured as chocolate, and furthermore, people might buy from them for the sake of their school; but I lacked the courage to throw a wet blanket on their youthful enthusiasm.

I had to let them try and find out for themselves.

"All right, then." I said, and gave them each a parcel of cards. "You may try to get orders. I'll give you 25 per cent of all you sell, and if you do well I'll give you a bonus."

They squeeled in delight as they carefully wrapped their merchandise and whispered as they wrote down in a little book how much they could earn if the items would sell well. My heart ached for them. But they, unconcerned, chewed my candies enthusiastically as they left proudly with their wares.

I felt apprehensive as I watched them go out in the cold and cruel world. They'd soon find out that my cards are not the same as chocolate bars. Frankly, I didn't expect to ever see them again. It was winter and they had missed the school bus in order to find a job. Of all people they had selected me for their enterprise. They'd have to walk miles to get home. And selling door to door — they would, time and again, be discouraged. My cards, soiled by handling, would lose all attractiveness. Besides, there was the competition with the large companies selling glossy cards with cloying verses. Mine were black on white, without verses, which had made it hard to sell them, even for me.

The next day after school they burst into my studio. Carry shouted, "You'll be surprised. We've sold six packages." Mitzi just stood there and smiled proudly at me. "Look, here are the names of the people." Carry showed me her little book with names. All business-like she had pen and pad at the ready for her customers to sign up.

I was flabbergasted by their success. They chatted cheerfully as they wrapped their new wares, now not only the six ordered parcels but, Carry demanded, six extra parcels to sell on the spot "So people don't have to wait and can pay right away."

Carry divided the earnings with Mitzi (who most likely only carried the bag and smiled at customers). At the door Carry turned and said, "How about some of your books? I bet I could sell them. They're beautiful."

Flattered by her praise, I gave her two sample books, not expecting anything to come of it. Cards was one thing, but books? Again I lacked the courage to refuse Carry, who seemed determined to succeed. Inwardly I winced as I listened to her excited talk to Mitzi, whose only contribution in this enterprise was an admiring smile at her friend.

"You have to sign the books," Carry decided. "People will like that." Obediently I signed my books and off they went.

Their enthusiasm and admiration had warmed me. Even if I never saw them again and lost those books, it was still a worthwhile experience for me — and them. I was amused at Carry's clever manipulation and organization, and the way she managed to get me involved in their lives.

Carry had the spunk Mitzi and I lacked. She deserved to win. A few days later they came sloshing through the snow, red-cheeked, to my studio, shouting triumphantly, "We sold three hardcover books for you, and three more packs of cards." They glowed as they pocketed the money.

As before, they were in a hurry to go back home or to another job. By an by I learned that they also had a paper route together, and that Carry did babysitting for the neighbours. The more I learned about these girls, the more I admired them. Mitzi, I found out, was the only child in a well-off family. She leaned heavily on Carry, whom she admired.

The teacher who had bought books and cards from Carry visited me and told me about her. She thought highly of Carry, who never let on about her troubles at home. Twice her mother had taken the children and fled with them to a shelter, but had come back to her abusive husband when he pleaded with her and promised to join A.A. Carry's father, in an alcoholic fit, would periodically trounce his wife and children and demolish furniture.

Carry was the eldest; she had one younger sister and brother. Their mother worked to pay the bills. She was from the West and had no one to share her frustrations with and therefore leaned on Carry.

Time and again Carry, with Mitzi in tow, came for more books and cards. She was ever-so-proud of the bonus she'd earned, and generously shared with Mitzi. I was proud of them, especially of Carry, who went about cheerfully never mentioning her troubles at home.

Then one day Mitzi came alone. Handing me back the bag with the wares she explained sadly, "Carry is out West. They all went with her mom." Her eyes were tear-filled as she said, "I can't do anything without her."

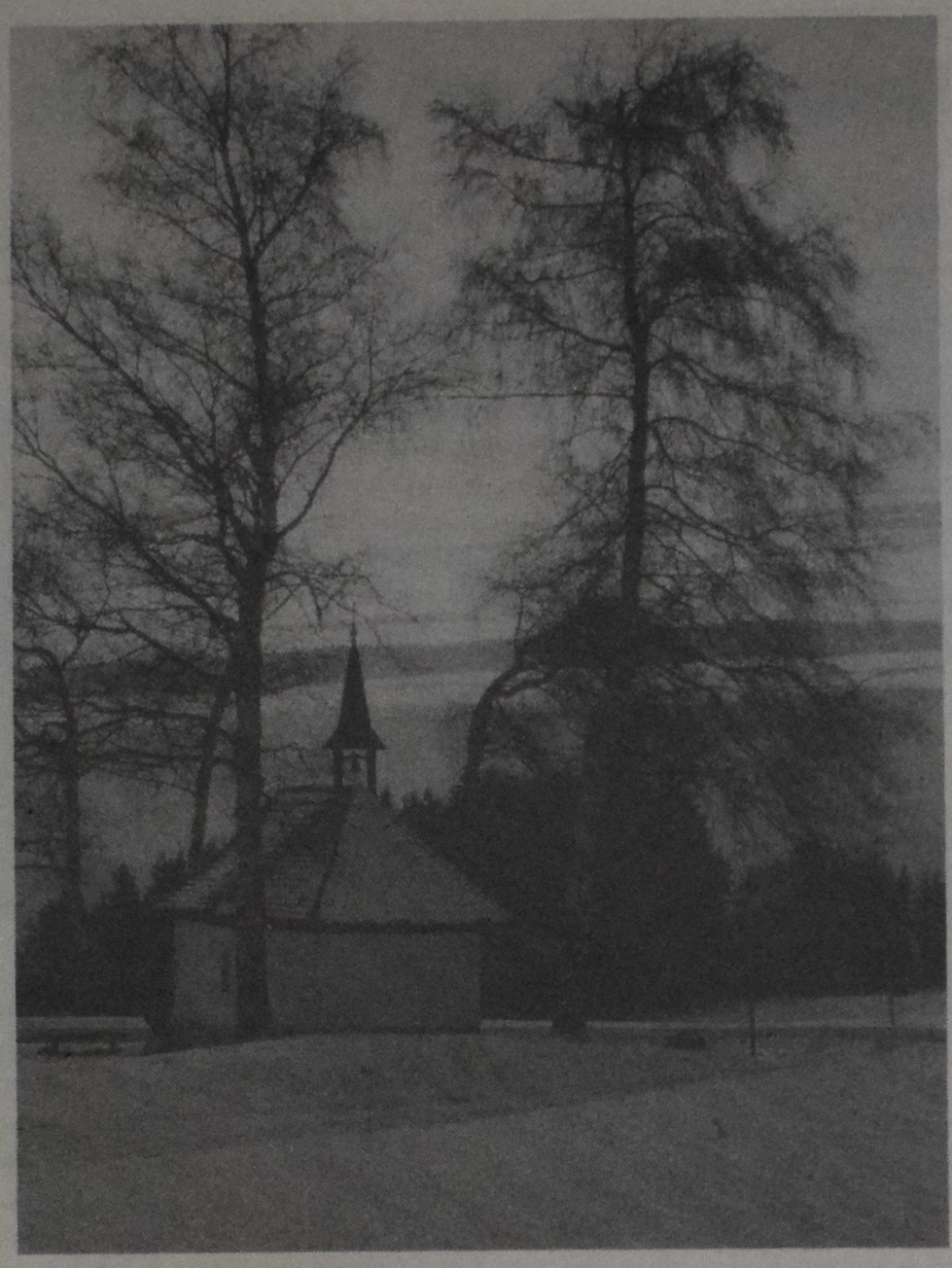
I watched Mitzi as she left with her head bent. Mitzi and I needed people like Carry. Carry would no doubt find work elsewhere and fight for a place for herself and for people like Mitzi and me.

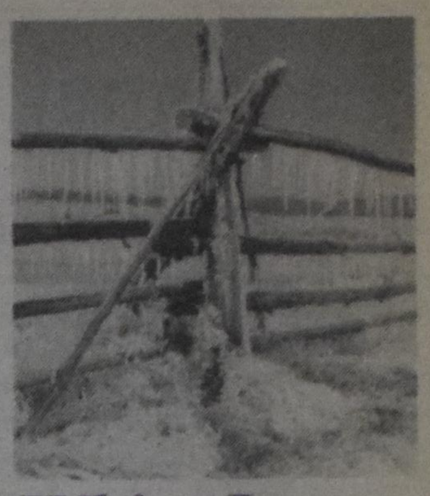
Winter Poetry

Despondent Earth

The sun still shines
Though it offers no warmth
The trees at attention
Are stunned
Frigid in the strict cold
The air is blunt, yet piercing
It bites with a covert venom
Attacking the already vexed faces
Of People
The wind whisks by
Waltzing with a most wicked haste
Dancing savagely over the plain
The snow falls
Wisps and drifts conform
In the wind's wake
The wind dies down
To a stealthy speed
A waiting surges
From the North
The sun is failing
It is now night
The jeering moon emerges
In its most arrogant spite
As nature now enters
Its most quiescent state
The snow still lies
A blanket of heavy affliction
Causing imminent demise
Life, now so far-removed
Subject
Oppressed
It's Winter

Jason Shepherd
St. Catharines, Ont.





White Is

White is,
a fairyland,
with huge white flakes
descending
slowly down;
sparkling, twinkling,
in face of street
lights;
causing neighbours
to greet each other
kindly, winsomely.

White is,
an artist's paint,
touching the tops
of trees and bushes;
giving a feeling of
protection
everywhere in nature;
joining with wind's
brush,
to fashion peaks
and valleys
in a world of fantasy.

White is,
thick, white icing
spread so carefully
over God's great
layer cake,
bringing rays
of hope and joy;
tasted by children
with their skis,
sleighs, and toboggans.

White is,
a wise, deep eiderdown
providing warmth
to mother earth, and
her whole family,
as they sleep,
or hibernate
throughout the winter,
waiting for the morning
of the springtime
to arrive.

Ron Harmer
Welland, Ont.

Blocked

Across from my window the cellblock runs
with flowing rivulets and surfaces of ice;
each sicle thrusting downwards ten, twelve
feet.
And like some old monastic shell it stands
where dust-green copper sheets and grey
limestone
blocks, heavy, worn, are given meaning by
the windows punching through its steady sides.
The bars are painted green. And all of this
is pictured through the sifting of a late
and somehow languid January snow.

I like to watch it fall at night. The bare
ignited glare of yard lights softening,
as gentle breezes bank the cooling drifts
against an unforgiving cellblock wall.

John Rives
Kingston, Ont.

Winter break

winter ... gives us a break
some small respite from the bluster
that beats across the frozen
snow-encrusted field
the heavy darkness of restive skies
the bleak lake-wind
chill that permeates nightfall
cantankerous winter gives us a break
... takes it back again

Mary Steenland
Pickering, Ont.

Smithers

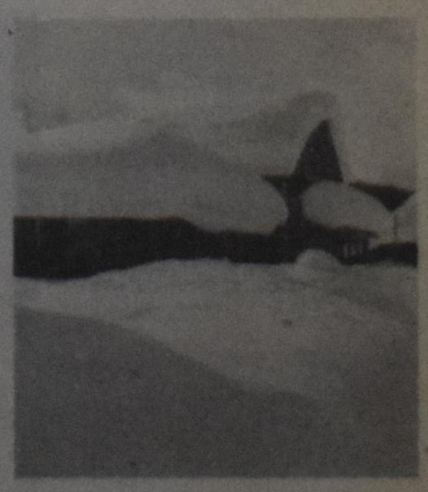
Untouched snow. In the distance
a cabin roof thickly covered.
Three posts are the hints
of a buried fence.

Mount Kitsequecla
raises its points to the sky
while from somewhere
the geese honk through the air.

Remember the Babine Range
deep green in the summer,
forests black and strange
in the sun's final flames,

the abandoned farm house, crumbling
among the yellow leaves?
Now it's icy bright and mumbling
under the light flakes tumbling.

Frank Sawyers
Tegucigalpa, Honduras

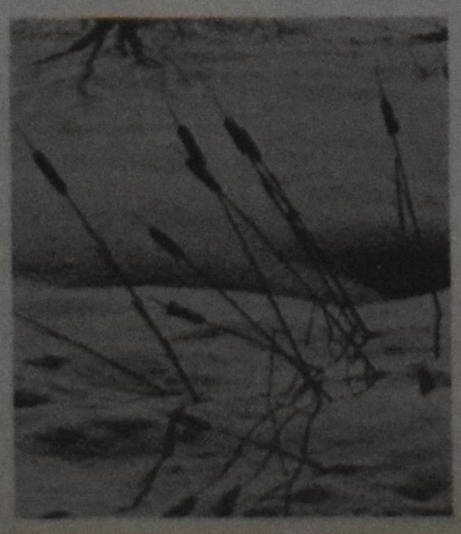


Hope

It's good to know it will not last
This frozen spell winter has cast!
For hidden under snow and ice
A blissful promise waiting lies ...
A gentle rain will enter earth,
A soothing wind caress her
Until she's ready to give birth —
To let the sun embrace her.

The trees will clap their hands with praise,
A joyful sound to heaven raise!

Didy Prinzen
Whitby, Ont.



The journey of the Reformed Dutch in Canada (1)

First generation: Reformed and Dutch but not Canadian

Harry A. Van Belle

Dr. Harry Van Belle spent a sabbatical year in Canada and the Netherlands to study the impact of immigration on a community that calls itself (Christian) Reformed. He interviewed three generations of those who immigrated and three generations of those who stayed behind. His primary aim in this series of three articles is to share "a pale reflection" of the results of his research with the readers of *Calvinist Contact*. Since feedback is important to his on-going research, he welcomes your reactions to these articles, which you may send in the form of a letter to the editor, or in a letter to him at Redeemer College, Ancaster, ON L9G 3N6.

One of the peculiar things about the first generation of Reformed Dutch immigrants is that they transplanted their traditional lifestyle virtually unchanged from the Netherlands onto Canadian soil. Why did they do this? Why, for that matter, did they immigrate in the first place? For an answer to these questions we must briefly go back in time to Reformed life as it existed in the Netherlands before World War II.

Most of these (now elderly) Reformed Dutch Canadians were born early in the 20th century to large, poor families. Their fathers were most often farm labourers. They grew up in a homogeneously Reformed community, and because they lived in a country characterized by religious pluralism they had very little personal contact as individuals with the outside world.

I will assume that most of the readers are familiar with the way this Reformed (Gereformeerde) community came into being. Briefly, some time during the 19th century, under the leadership of Abraham Kuyper, the Reformed in Holland not only established their own denomination but their own social, educational, recreational and political organizations as well. Moreover, the other faith communities, such as the Reformed (Hervormden), the Roman Catholics and other ideological camps such as the "Liberals," did the same.

Thus, by the time our elderly Reformed Dutch Canadians were born, they were embedded in a network of Reformed institutions and they lived in a country in which it was normal to do one's private and public business on the basis of one's religious convictions.

What was it like to live in such a community? Life in the family was regulated by a set of Reformed practices. Families prayed before and after every meal. They read the Bible morning, noon and night. The rules of the house were strict and backed up by the church, school and state. As children they attended Christian schools. As teenagers they participated in their young people's study clubs and as adults they were active in church and in a variety of Reformed social and political organizations. Such business with the outside world as they had to attend to they did as members of the Reformed community and not as individuals. In every way they lived their lives enveloped by the community of which they were a part.

"Economically, life was not easy for them. They grew up, married and started their young families during the Depression years."

Inside Zion's walls

Economically, life was not easy for them. They grew up, married and started their young families during the Depression years. But they had an almost childlike faith in a benevolent God whom they believed to be the Ruler of their world. They sought to serve him with the whole of their lives, and they trusted that he would act on their behalf in the hour of their greatest need. With that kind of faith they were equipped to handle any kind of adversity that might come their way. Coupled with their almost total involvement in a community of like-minded people this faith also gave them a profound sense of security "within the walls of Zion."

The war changed all that. After the invasion of the Nazis their lives became centred around staying alive and resisting the enemy. The hunger, terror and heroics of the war have been recounted adequately in other places so I shall not deal with them here. But two effects of the war on the Reformed need to be mentioned, because they have bearing on behaviour after the war.

The war severely disrupted the social fabric of pre-war Dutch life by forcing people of different faith communities to work together in the common cause of resisting the enemy. The realization that individuals could work together and trust one another irrespective of their religious orientation was new, not only to the Reformed, but also to the adherents of other faiths, because it called into question their long-standing conviction about communal life.

Furthermore, the atrocities which the Nazis perpetrated on millions of defenseless people rocked the foundations of their faith. How could God allow such things to happen? they wondered. They no longer felt at ease in Zion.

That the fabric of Dutch social life had changed became evident soon after the war. This change may be characterized as a move from religious pluralism to religious ecumenism, i.e., before the war people sought to preserve unity *within* faith communities, after the war the move was on to seek unity *between* faith communities.

For instance, though it took several decades to accomplish, eventually the two confessionally Reformed parties merged with the political party of the Roman Catholics to form the Christian Democratic Alliance. Similarly, in recent years, the *Gereformeerden* and the *Hervormden* have all but merged into one ecclesiastical body.

Theologically there was also a shift in emphasis. Earlier, theologians had emphasized the deeds of God in the lives of people. Now they focused on the duty of the people of God to defend the rights of the oppressed. This "politicization" of the gospel was a direct result of their wartime experience. It had taught them that liberty and justice cannot be taken for granted.

Continued on page 13 ...

See Classified pages 15-19

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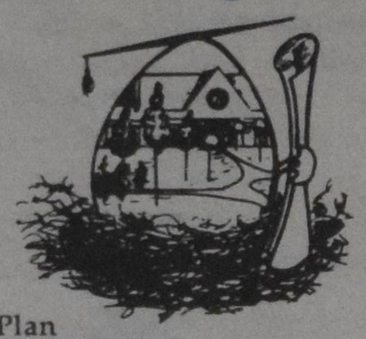

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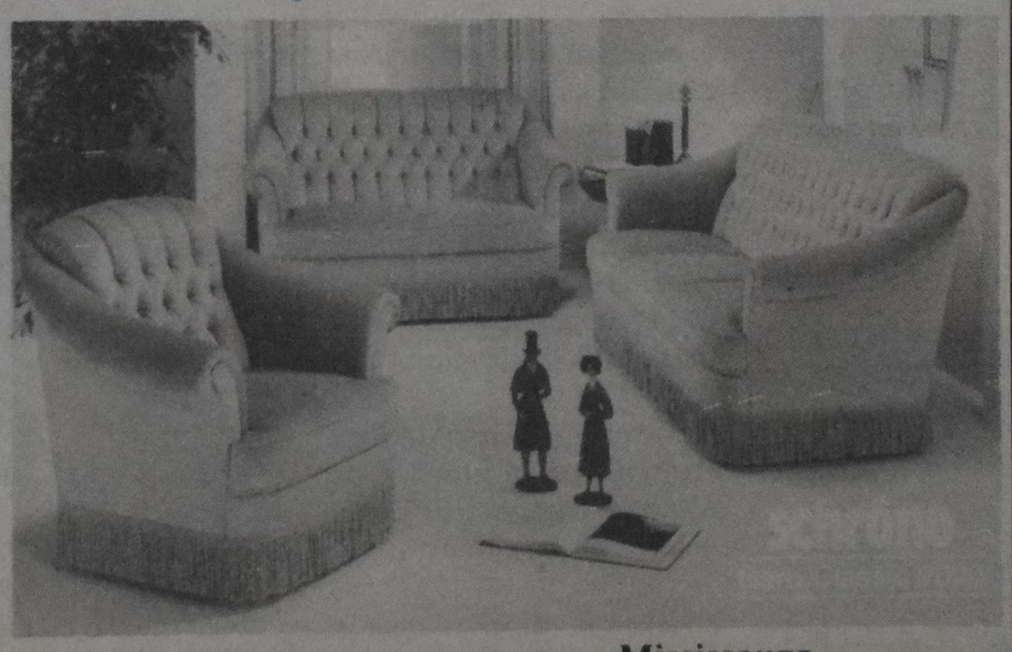

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Car problems lead 1989 consumer complaints

TORONTO (MCCR) — Car purchases, vehicle repairs, and travel problems share the hotseat atop the 1989 list of common consumer complaints.

Combined, the three areas sparked about one-third of all complaints submitted to the Ontario Ministry of Consumer and Commercial Relations (MCCR) in 1989.

The ministry caseload for the year approached 13,000. Overall, the total has grown by about 20 per cent from just more than 11,000 for the same period last year, says William Baxter, director of consumer services for MCCR. A computerized complaint-tracking system in use for nearly two years lets ministry staff monitor problem areas.

"We can now keep a closer eye on trouble spots and try to nip problems in the bud," Baxter says.

The computer system also helps target topics for consumer-education programs, he says.

"Just publicizing the top problems alerts people. It warns them to be cautious in these areas."

Top 10 at the bottom

The top 10 causes of consumer complaints (number of cases and change from 1988 statistics in brackets) were:

1. Car purchases (1,468 — up 13 per cent). New and used car sales were also number one last year. Some common problems included mechanical faults and customers signing more than one agreement to purchase.

2. Car repairs (1,435 — up 45 per cent). In second spot last year too.

"I suspect there were two major causes for the increase in frequency of complaints about car repairs," Baxter says. "One — we introduced more protection for vehicle owners, giving people new legal rights and, therefore, more things they can legitimately seek help on. And two — the new legislation got a lot of publicity and, generally, alerted people to their rights when dealing with car repairs."

3. Travel (1365 — up 6 per cent). Another area for which new laws were introduced. The quality of accommodations was, once again, a major source of travel complaints.

4. Home improvements (1,151 — unchanged). "This is always a trouble spot," Baxter says. "To reduce the risks, get recommendations, comparison shop, do lots of research and nail everything down in writing."

5. Fitness clubs (893 — up 108 per cent). Many of these complaints came from members of two fitness chains that failed in 1989. Baxter says new laws and resultant educational publicity also contributed to the increase.

6. Refunds and exchanges (871). Another traditional source of complaints. Consumers should realize stores are not required by law to give refunds or exchanges, Baxter says. Before buying, get the shop's policy in writing.

7. Mail order (749 — up 21 per cent). "This one's been with us forever. Unless you're sure the company is reputable, there are risks in mail-order buying."

8. Misrepresentations (539 — unchanged). False or misleading sales claims are against the law in Ontario.

9. Real Estate (528 — up 26 per cent). These complaints ranged from disputes between buyers and sellers, to problems with real estate agents or brokers.

10. Contracts (456 — down five per cent). Purchases involving future payments or delivery of goods or services must be backed up by written contracts.

Overall, increases in the number of consumer complaints may be attributed to numerous factors — economic, demographic and otherwise, says Baxter. Media attention to specific issues such as real-estate fees and fitness-club failures increased public awareness of consumer rights. So, too, did ministry educational programs, he says.

Pragmatic reasons for leaving

... continued from page 12.

The Reformed Dutch immigrants to Canada left the Netherlands before the changes mentioned above put their stamp on Dutch social life. Why did they leave? They did not leave to escape the rising tide of religious ecumenism or other changes. They left for ordinary reasons: because they wanted more room to live, to escape high taxation and an increasing over-regulation of Dutch public life. They left for economic reasons or out of fear of a possible third world war.

Neither did they move to Canada with the conscious intention of establishing their Reformed Dutch way of life in their new country. And yet, once they had arrived, this is exactly what they set out to do even within the first decade of their stay in Canada.

Unable to take along whatever cash they might have accumulated after the war, they were poor once again. So making money, buying a business or a farm and making it pay occupied much of their time and energy during those early years. It involved the arduous effort of the entire family, including the children.

Yet in the midst of their impoverished, busy existence they also found time to establish churches, to build schools and to form Christian organizations.

They established their churches first. In this endeavour the leadership and the generous aid which they received from the (American) home missionaries of the Christian Reformed Church in North America was undoubtedly critical. In providing the immigrants with whatever help they needed, these home missionaries went far beyond the call of duty. They are the unsung heroes of the early immigration years.

Church a piece of home

Church was vitally important to the newly arrived immigrants. It did much more than simply provide immigrants with a familiar way to worship in a familiar tongue. It was the company of like-minded people who all felt like strangers in a foreign land. It was a piece of home. Out of this initial church activity the other institutions grew: the school societies and social, recreational and even political organizations. Just like in the old country.

Immigration is said to have the effect of changing people because it involves adjustment to a new environment. But the irony of these elderly Reformed Dutch Canadians is that they changed less after their immigration than their counterparts in the Netherlands. Because they immigrated they were able to maintain their traditional lifestyle in an almost pre-war fashion. Immigration had a preserving effect on their way of life. This is also why they exude a much greater sense of religious security today than the elderly Reformed in the Netherlands. Though they left their country they have kept their faith. However, this lack of change also meant that they never adapted themselves in any significant way to their newly adopted country, Canada. Throughout their lives they not only remained Reformed, but Dutch. In a later article we will explore how the immigrant's children and grandchildren fared in Canada.

I want to express my deep gratitude to the people I interviewed for their willingness to participate in my research. I also want to thank Redeemer College *and* Wereld Contact *for making this research possible.*

Harry Van Belle is associate professor of psychology at Redeemer College, Ancaster, Ont.

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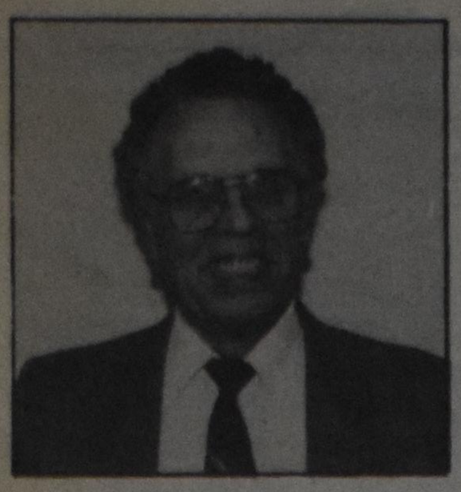

In and around the workplace

Ed Vanderkloet

Democracy in the workplace? (3)

Ed Vanderkloet

In a previous column I stated that the Christian idea of democracy is rooted in the biblical principle of stewardship. We are all stewards, in charge of some part of God's creation and responsible to the Owner of it all. Whether we like it or not, some day we will have to give an account of what we have done with our part.

Humans need diversity, job fulfilment

Jesus illustrates this in the parable of the talents. A King is leaving his country for a while and he calls in three of his servants. One gets 10 talents, another five, and the third, only one talent. They have to use those talents for the well-being of the King's realm. Note that there is no equality in the distribution of wealth. In fact, there is much inequality. But when it comes to *responsibility*, Orwell's famous quip that "some are more equal than others" does not apply. For when the King returns he demands an account from everyone. And then we see that, although the rewards are not the same, they all are held *equally responsible*. The irresponsible person who did absolutely nothing with his one talent is severely punished. In fact, he is disenfranchised, thrown out of the kingdom.

What does this ancient parable mean to us 20th century (almost 21st century) people, especially in terms of the workplace? It tells us, for one thing, that the scientific management theory (that's been around for almost 100 years) is totally un-Christian in its belief that efficiency can be obtained only if we disregard people's talents. In a nutshell, the theory prescribes strict regimentation of the workers' movements. You put them all on an assembly line or conveyor belt, make them all do the same simple job and thereby *utilize only the one talent they all have in common*. All other talents are surplus, not needed, therefore ignored.

The results of this theory (called Taylorism after Frederick W. Taylor who invented it in the early 1900s) and its widespread application have been disastrous. The utter boredom of carefully prescribed, endlessly repeated motions and the rigid regimentation by supervisors led to inefficiency, revolt, and sabotage in the factories of the land even when the pay was good.

Since the 1950s, Taylorism has come increasingly under fire from industrial psychologists and sociologists as well as from managements (who saw its horrendous side effects) but, ironically, not from trade unions which were supposed to represent and protect the workers. Especially during the last 25 years there have been major efforts to restructure the workplace and to restore the concept of individual and group responsibility to the shopfloor.

Many corporations have discovered (often the hard way) the simple truth that you cannot withhold responsibility from your workers and at the same time demand that they act responsibly. Today, enlightened managements appeal to workers' input and co-operation, while, ironically, hidebound trade unions will stress that the company is enemy number one. These two factors explain at least partly why organized labour is on the decline throughout the Western world, especially in North America.

But it is much too early to celebrate the end of Taylorism — or of adversarial unionism, for that matter. A large number of companies (big and small) still treat their employees like pawns on a chessboard. And it would be highly unrealistic to think that the more enlightened firms and their employees have all of a sudden discovered the biblical principle of stewardship. While we should be thankful for the *perestroika* in our industrial relations, we should also realize that the struggle towards a Christian idea of industrial democracy has barely begun.

Ed Vanderkloet does research for the Christian Labour Association of Canada, Mississauga, Ont.

Peter and Marja are IN

Dear P and M:

My neighbour is drunk most of the time. He often stumbles around outside and frequently swears at my children. His yard is cluttered and sticks out like a sore thumb in our neighbourhood. He intimidates his wife publicly and maybe beats her. We've heard her screams.

I want to present a Christian front to him but his behaviour makes me angry. What can I do?

Dear Living Next Door:

What you don't want to do is confront a nasty drunk, even if he's your neighbour. It will put you in danger and he'll take it out on his wife.

With respect to him in his present condition we advise avoidance. That goes for your children too. Be friendly, but don't force any issues. Solomon wisely said: "Do not make friends with a hot-tempered man; do not associate with one easily angered" (Prov. 22:24).

What you do want to do when you believe someone is in danger is to notify the authorities. If you hear screaming and believe he's in the process of beating his wife, call the police; they are trained to handle domestic violence.

Perhaps there are children involved. In that case you may want to call Family and Children Services and ask them for advice. They will investigate the situation if they feel it is warranted.

It is your neighbour's wife who needs a Christian friend. Once you've won her trust, let her know that she has somewhere to flee if things get really bad. One of our panelists is aware of a situation where several neighbours banded together around a woman in trouble so that she knew that she always had a place in which to run.

If your community has 911 service, educate her about its use. Many people don't realize that when you dial this number you are linked with a dispatcher even if someone abruptly forces you to hang up. Once 911 is dialed their computer has your phone number and address. Someone will be sent.

The man's wife should also be encouraged to get help for herself through an organization like Al-Anon.

We appreciate your concern and your frustration about this situation. Don't think that you can solve this problem, even with a heart full of Christian love and intentions. This should be handled by professionals.

Dear P and M:

I am in my mid-30s and a mother of three. Neither I nor my husband want anymore children and I am planning to have my tubes tied. My mother says that this is a sinful thing to do since it interferes with God's plans for us.

Should I be having second thoughts?

Dear Three's Enough:

Prevention of pregnancy is an acknowledged fact of our lives and probably explains why you have only three children at your age. Surely your mother knows that many Christian marriages like yours have practised some form of birth control? Our smaller families attest to that.

The larger question is this: is medical intervention part of God's plan?

We certainly believe so. It could be argued that heart transplants or chemotherapy alter God's plans for us, but we generally conclude that these are means that we may use responsibly. All things must be done to the Lord and within that framework we pray, come to a decision and act. If you have prayerfully decided to limit your family size to three you may have peace of mind with your decision. To leave God out of the decision-making process would be a sin.

Thousands of couples have quietly gone this route without letting parents and extended family members know. In many cases it's better to avoid a public debate about a private matter.

In your case, you have already involved your mother. Her vote should not have veto power. The final decision belongs to you and your husband and she will have to respect you even if she can't understand the choice you make.

Your mother is probably reacting to the permanence of your solution. Has your husband considered a vasectomy instead? It's a smaller operation and can often be reversed.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Births

NIEUWENHUIS:
In the past 10 months the Lord has blessed us with three healthy grandchildren.
On Mar. 4, 1989, a daughter,

JOLENE MARJORIE

to Sid and Carolyn Nieuwenhuis (nee Johnston) of Edmonton, Alta.
On Aug. 15, 1989, a son,

SIMON PATRICK

to Henry and Liz Stad (nee Nieuwenhuis) of Rocky Mountain House, Alta.
On Jan. 4, 1990, a son,

BENJAMIN JAMES

to Tom and Martha Albaugh (nee Nieuwenhuis) of Kailua, Hawaii.
Prov. 22:6
Thankful grandparents are Peter and Marjorie Nieuwenhuis, 4841 Graham Dr., S.W., Calgary, AB T3E 4L3.

Marriages

PRINZEN-TEEUWSEN:
Believing that the Lord has brought our children together, Mr. and Mrs. Hein Prinzen of Jarvis, Ont., wish to announce the forthcoming marriage of their daughter

JO-ANNE TRUDY
to
CHRISTIAN FRANK

son of Mr. and Mrs. Frank Teeuwsen of Vineland Station, Ont. The ceremony will take place, D.V., on Mar. 17, 1990, in Ebenezer Chr. Ref. Church, Jarvis, Ont., Rev. H.R. DeBolster officiating.
Future address: Box 132, Third Ave., Jordan Station, ON L0R 1S0.

Birthday

Congratulations to Tina DeJong on her 90th birthday.

DE JONG:
With praise and thanksgiving to God we hope to celebrate with our mother, grandmother and great-grandmother

TINA DE JONG

her 90th birthday on Feb. 25, 1990.
Widow of John De Jong since 1973.
Congratulations, Mem, from all your children around the world.
Gertie (deceased) & Sietze Boonstra — Nuis, the Neth.
Douwe & Annie DeJong — Ravenswaay, the Neth.
Margaret & Anno Oosterhof — Clearbrook, B.C.
Shirley & Tim Hoogendoorn — Chilliwack, B.C.
Dora & Stewart Laanstra — Agassiz, B.C.
Steward (deceased) & Margaret DeJong — Chesterville, Ont.
Agnes & Albert Oosterhof — Sardis, B.C.
Wilma & Al (deceased) Lieverdink — Calgary, Alta.
Tina & Ted Veenstra — St. Catharines, Ont.
53 grandchildren and over 100 great-grandchildren.
Her deepest wish is to go home to her heavenly Father and to sing of the love of her Lord forever. (Ps. 89:1)
Home address: R.R. #1, Chesterville, ON K0C 1H0.

Place your ad here

Anniversaries

1945 February 22 1990
With gratefulness to our heavenly Father, who has spared them for us and for each other, we joyfully announce the 45th wedding anniversary of our parents and grandparents

JAN and ANJE VAN NIEJENHUIS
(nee Scheper)

on February 22, 1990. May our gracious God give them his blessing each day! With thankfulness and love from their six children and 16 grandchildren:
Bert & Erna Van Niejenhuis — Neerlandia, Alta.
Melanie, Jeffery, Bradley, Ryan
Cathy Van Niejenhuis — Perth, W. Australia
Herm & Dee Van Niejenhuis — Willowdale, Ont.
Brendan, Patrick, Justin
Norm & Geri Mantel — Terrace, B.C.
Sandra, Shelley, Christopher, Allison
Cec & Karen Van Niejenhuis — Lacombe, Alta.
Nathan, Sara, Miriam
Ron & Monica VandenBrink — Grand Rapids, Mich.
Jennifer, Trevor
Home address: 13944-115 Ave., Edmonton, AB T5M 3B4.

Anniversaries

Loenen a/d Vecht Carrying Place
1950 February 23 1990
We thank the Lord that we may celebrate the 40th wedding anniversary of our parents and grandparents

WALTER and AATJE KORVER
(nee van Dommelen)

We pray that the Lord may continue to bless them in the years to come. With thankfulness and love from their children and grandchildren:
Symen & Sue Korver — Trenton, Ont.
Lana, Eric
Bert & Lesley Korver — Wooler, Ont.
Ryan
Walt & Marg Korver — Trenton, Ont.
Dennis, Sonya
Rita & Len Bosma — Trenton, Ont.
Amy, Julia
We invite you to celebrate with us. An open house will be held on Saturday, Feb. 17, 1990, at Ebenezer Chr. Ref. Church, 18 Fourth Ave., Trenton, Ont., from 2-4 p.m.
Home address: R.R.#2, Box 73, Carrying Place, ON K0K 1L0.

Barneveld Russell
1950 1990
With praise and thanksgiving to God we joyfully announce the 40th wedding anniversary of our parents and grandparents

HANK and ELBERTHA STAAL
(nee van Ramshorst)

May the Lord continue to keep them in his care and bless them richly in the years ahead. With love:
Roely & Patricia Nicholaas, Emily
Henry & Cora Kelly, Luke, Ryan
Harold & Dawne
An open house will be held at the Russell arena on Mar. 2, 1990, after 7:30 p.m. Best wishes only.
Home address: R.R.#2, Russell, ON K0A 3B0.

Obituaries

On Friday, Jan. 26, 1990, the Lord called home our beloved cousin at the age of 64.

HEDDE LUCAS HOEKSEMA

Beloved husband of Laura Hoeksema (Dekens) of Hillsburgh, Ont.
(Psalm 90:12)
Tryntje Oosterhof (nee Dekens) and fam. — Grand Valley, Ont.
Pieterdina Venhuizen (nee Dekens) and fam. — Heerhugowaard, the Neth.
Corrie Dekens (nee Wigboldus) — Steendam, the Neth.

On Jan. 26, 1990, the Lord called home from Charlotte Villa in Brantford, Ont.,

ANN DE GRAAF

in her 85th year.
Beloved wife of the late John de Graaf.
Dear mother of:
Gertrude & Gerard Leendertse — Scotland, Ont.
Kurt & Jean de Graaf — Brantford, Ont.
Jerry & Alice de Graaf — Hagersville, Ont.
Loving grandmother of 15 grandchildren and 19 great-grandchildren.
Predeceased by a daughter, Minca Zuiderna and two grandchildren.
Also survived by two sisters and one brother in the Netherlands.
Funeral services were held Jan. 29, 1990, in First Chr. Ref. Church, Brantford, Ont., Rev. Leonard H. Batterink officiating.

Anniversaries

Congratulations to Anske and Baukje Vellenga (nee Miedema) on their 65th wedding anniversary.

1925 February 19 1990
It is with thanksgiving to our faithful God that we hope to celebrate the 65th wedding anniversary of our parents

ANSKE and BAUKJE VELLENGA
(nee Miedema)

We pray for his continued care over them.
Lieuwe & Anne Vellenga — Mosley, Ont.
Tetje & Willem (deceased 1978) Vellenga — Paris, Ont.
Wobbe & Tine Veenstra — Strathroy, Ont.
Geerard & Wietske Samplonius — Mount Bridges, Ont.
Aafke Vellenga — London, Ont.
Adrian & Griet Van Rooyen — London, Ont.
29 grandchildren and 41 great-grandchildren.
Home address: Trillium Village, 400 Dominion St., Strathroy, ON N7G 3G8.

Help Wanted

Herdsman wanted on hog farm in the Barrie area. 150 sows, farrow to finish. Good wages. Please phone (705) 436-3412.

Van Eck Greenhouses, Waterdown, Ont., has an opening for a person for approximately four months to help with general greenhouse work. Starting time mid-February. Please call Jack Van Eck at (416) 689-5100.

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

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Obituaries

On Friday, Jan. 26, 1990, the Lord took to be with himself his servant

HENDRIK DANIEL VERBURG

in his 79th year.
(Psalm 43:5)
Beloved husband of Evelyn Verburg Dekker (nee Timmerman), the late Margaret Verburg VanderWal (nee Punter) and Johanna Verburg (nee Soetens)
Dear father of:
Peter & Doris Verburg — Brockville, Ont.
Lydia Verburg & Jim Swanson (friend) — London, Ont.
Dear step-father of:
Mary Streefkerk — Woodstock, Ont.
Hans Streefkerk — Woodstock, Ont.
Cobi & John Keunen — Drayton, Ont.
Josy & Hans Voorberg — Beamsville, Ont.
Tony & Karen Dekker — Drayton Valley, Alta.
grandchildren and great-grandchildren.
Funeral service was held at the Chr. Ref. Church, Burlington, Ont., on Monday, Jan. 29, 1990, pastor Jack Kerkhof officiating.

Opeinde, Fr. Townsend, Ont.
Psalm 121
On Jan. 24, 1990, the Lord took to himself our beloved sister

ANNA DE JONG

in her 71st year.
She died in Norfolk General Hospital, Simcoe, Ont.
Beloved sister of:
Rigt Wouda-de Jong — Heerenveen, Fr.
Ym de Jong-de Jong — Wommels, Fr.
Geertje deJong-Verhoef (Klaas deceased) — Dandenong, Aust.
Marie & Henk de Poel-deJong — Berwick, Aust.
Jan Drewes & Jantje deJong — Papendrecht, Z.H.
Frans Goslinga-deJong — Hoogeveen, Dr.
Akkie & Cor VandenBerg — Berwick, Aust.
Suffridus & Tine deJong — Woerden, Z.H.
Jopie & Jan Kroijenga-deJong — Hardenberg, Ov.
cousins, nieces and nephews.
Funeral services were held in Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. J. Roke officiating.
Correspondence address: Mevr. R. Wouda-deJong, Gaasterland laan 49, Heerenveen, Fr. 8443 C.I., the Netherlands.

Classified

Teachers

AGASSIZ, B.C.: Agassiz Christian School requires a **primary** teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home).

BELLEVILLE, Ont.: Quinte Christian High in Belleville, Ont., is expanding. We have two possible openings in **Social Studies, Bible, Phys. Ed., English** and **Computer Sciences,** for the 1990/91 school year. Send applications to: Mike Hoyer, Quinte Christian High, 289 Pinnacle St., Belleville, ON K8N 3B3. Application deadline: March 2, 1990.

BRANTFORD, Ont.: Brantford Christian School invites applications for a **Grade 5/6** teaching position commencing September 1990. Ability to teach French would be considered an asset. Please send resumes to: Mr. C. VanderVeen, Principal, c/o Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Tel.: (519) 752-0433 (school) (519) 752-4100 (home)

BOWMANVILLE, Ont.: Due to increased enrolment, **Knox Christian School** invites applications for several teaching positions for the 1990/91 school year as follows: **Grade 1, Grade 3, Grade 6 or 7, special education,** and a **half-time French** position (this may be combined with any of the other openings). Please forward application and resume to the principal: Mr. W.M. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Tel. (416) 623-5871 (school) or (416) 623-6952 (home)

CHATHAM, Ont.: Chatham District Christian High School invites applications for those interested in teaching **science** or **English.** Effective Sept. 1990. Please address inquiries or applications to: Mr. F. Spoelstra, Principal, c/o Chatham District Christian High School, 90 Park Ave. E., Chatham, ON N7M 3V4. Or phone (519) 352-4591.

COBOURG, Ont.: Northumberland Christian School has possible openings in the **primary** and **junior** grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.

DUNDAS, Ont.: Calvin Christian School invites applications for a definite half-time **Kindergarten** position. Applications also invited for a 50 per cent **remedial education** position for the period January-June 1991 during a leave of absence. Please address all inquiries or applications to Mr. Jack Zondag, 542 Ofield Rd. N., R.R.#2, Dundas, ON L9H 5E2 or call (416) 627-1411.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grades 6/7** combination for the 1990/1991 school year. Strength in art, phys. ed. and/or music are regarded as an asset. The ability to teach **French** is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to:
Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

Teachers

CLINTON, Ont.: Clinton and District Christian School is in need of a teacher starting September 1990. Grade level can be discussed. Please send application and resume to the principal, Mr. R. Schuurman, c/o Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. School (519) 482-7851, home (519) 482-7088.

DUNCAN, B.C.: Duncan Christian School invites applications for a possible vacancy at the intermediate level, commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, c/o Duncan Christian School, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.

FRUITLAND, Ont.: John Knox Memorial Christian School has several teaching positions open for the 1990-91 school year. Sixty per cent special education teacher. Forty per cent music teacher. Full-time classroom teacher at the junior intermediate level. Address all inquiries and applications to: Mr. Julius de Jager, Principal, 795 Hwy. 8, Fruitland, ON L0R 1L0. Tel. (416) 643-2460.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, is in need of a part-time teacher (50 per cent) for **Grade 7 and 8** commencing March 1990. Send inquiries and/or applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 836-6507 (home) or (519) 824-8860 (school)

HOLLAND MARSH, Ont.: Due to increased enrolment, **Holland Marsh District Christian School** will be needing a **Grade 1** teacher for the 1990/91 school year. Please send applications to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

KINGSTON, Ont.: Kingston Christian School has likely openings for specialists in **Junior Kindergarten** and in **Remedial Education.** Either one or both positions could be combined with other teaching duties. Ability to teach French or Music would be regarded as an asset. Requests for information and applications should be directed to: Board Chairman, Kingston Christian School, 1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2.

LACOMBE, Alta.: Lacombe Christian School, approx. 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in the **upper elementary** grades due to expansion, and a possible opening in **French** (4-9). Send resume to: Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone (403) 782-6531.

LANGLEY, B.C.: Langley Christian School, a school of 280 students (K-7), is accepting applications for the 1990/91 school year in the following areas: **Learning assistance** (full-time) and **Junior/Intermediate** level. Please forward applications to: Leo Smit, Principal, c/o Langley Christian School, 21789-50th Ave., Langley, BC V3A 3T2.
Tel. (604) 533-2222.

Teachers

LACOMBE, Alta.: Central Alberta Christian High School, serving the communities of Lacombe, Red Deer, Ponoka, Rimbey, and Rocky Mountain House, requires additional Christian teachers for any combination of the following areas beginning in 1990-1991: **Social Studies, English, French, Math, Science, and Religious Studies.** Experienced individuals with energy, a willingness to grow professionally with a new school, and also work with extra-curricular activities, are encouraged to apply to: Central Alberta Christian High School, Lacombe, AB T0C 1S0, Attention: Jack Vanden Pol. School phone: (403) 782-4535.

ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a **Grade 3/4** position. We are looking for a person with strengths in music and French to meet the needs of our school. Direct inquiries and resumes to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6; or phone (519) 941-3381.

OSHAWA, Ont.: Immanuel Chr. School invites applications to fill a **Grade 4** teaching position for September 1990. Send letter of application to J. Rooks, 849 Rossland Rd. W., Oshawa, ON L1H 7K4.

OTTAWA, Ont.: Ottawa Christian School invites applications from suitably qualified teachers for the 1990/91 school year. We have a vacancy in the **Senior elementary grades** and we anticipate a further vacancy. Please send application or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Or phone (613) 722-5836.

OTTAWA, Ont.: Redeemer Christian High School invites applications from suitably qualified teachers for Sept. 1990 for possible openings in **physical education, science, history, French and teaching principal.** Send application and resume to: Derek Maggs, Principal, Redeemer Christian High School, 900 Marivale Rd., Ottawa, ON K1Z 5Z8.

PETERBOROUGH, Ont.: Rhema Christian School is a vital and growing non-denominational school established to serve the Christian community in the Peterborough area. As a result of increased enrolment, the education committee solicits applications for a teaching position in **Grade 3** and possibly **Grade 7/8** for September 1990. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8. Or phone (705) 743-1400.

SARNIA, Ont.: Sarnia Christian School invites applications for a teaching position in the **primary** or **junior** grades. There may be other possible openings as well. Send complete resume to: P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 383-7750.

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

Teachers

STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the **junior level.** The possibilities of other openings at the **junior and intermediate level** also exist. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) (519) 245-1934 (school)

TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In **Primary — Kindergarten, Grade 2,** and in **Intermediate — Grades 4, 5.** Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.

THUNDER BAY, Ont.: Thunder Bay Christian School invites applications for possible single grade openings for Sept. 1990 in the **primary** and **junior** divisions. Send resume to: Richard Poortinga, Principal, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1.

VANCOUVER, B.C.: Vancouver Christian School is expecting openings in the **primary** and **intermediate** grades for the 1990/1991 school year. Computer education experience would be an asset. One intermediate position has the potential of developing into an administrative position as we begin to develop a Junior High program. We expect to begin our Grade 8 class in the 1991/92 school year. Interested applicants should submit resumes to: Ron Donkersloot, Principal, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6. Inquiries please call (604) 435-3113.

WASAGA BEACH, Ont.: Silvercrest Christian School, is accepting resumes for a teaching position in **Grade 5/6** for September 1990. Please address your credentials to: Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel. (705) 429-4303.

WELLANDPORT, Ont.: Wellandport Christian School invites applications for an opening in the **junior division** commencing September 1990. Direct letters of inquiry to: W. Thies, Wellandport Christian School, Wellandport, ON L0R 2J0. Phone (416) 386-6272.

RENFREW, Ont.: Renfrew Christian School is in need of a **teaching principal** beginning September 1990. Please contact Hank Schaly, principal at: Renfrew Christian School, Box 818, Renfrew, ON K7V 4H2.

Accommodations

Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.

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For Rent

New two-bedroom house for rent in Beamsville, Ont. All brick, central air, for $875 a month plus utilities. Call (416) 563-5953.

Help Wanted

Seeking Bi-vocational minister. Enthusiastic, capable minister needed to shepherd our Hanover CRC congregation of 14 families on a bi-vocational basis. For more information please contact: Eric Schinkel, 558 21st Ave., Hanover, ON N4N 3H4. Phone (519) 364-2086.

Man required to work on cattle feedlot and farming operation in southern Alberta. Must have experience in farm mechanics and equipment repairs and trucking experience. Phone (403) 223-8800 days or (403)223-8402 evenings, or write Sandy Hill Stock Farms, Box 1119, Taber, AB T0K 2G0.

Herdsman wanted for dairy operation. House available. Kitchener area. Wages negotiable. Tel. (519) 696-2659 or 696-3065.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Classified

Miscellaneous	For Sale	For Sale	Help Wanted	Help Wanted

Want to rent a car while in Holland?

Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

For Sale

A well-established **Dutch Meat and Delicatessen** in Whitby, Ont., could be yours. Real Estate & Business combined $310,000 or could be purchased separately. Call Virve Kukk, Sales Rep. at The Crann Realty Corporation (416) 360-0625.

Help Wanted	Help Wanted

Pastoral Assistant

The Consistory of Trinity Christian Reformed Church of St. Catharines, Ont., is in need of a **pastoral assistant** to work mainly in the area of **Youth Ministry and Education.** Applicant need not be ordained. Please write or call:

Teun Hunse, Clerk
99 Scott St., St. Catharines, ON L2N 1G8
Tel. (416) 684-3526 (home)
(416) 935-8322 (church, after 6 p.m.)

The Institute for Christian Studies

invites applications for a vacancy in

Philosophy of Education

This position involves teaching and research at the graduate (Master's) level, and supervision of the Institute's program in Education. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A PhD is required.

Send letter of application, *curriculum vitae,* and names of references to:

Dr. Harry Fernhout, President
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

In accordance with Canadian immigration regulations, priority will be given to Canadian citizens and permanent residents.

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of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Director of youth and evangelism

Maranatha Christian Reformed Church of Bowmanville, Ont., is searching for a committed Christian, energetic and out-going, to work with and provide leadership for our youth, and help develop and co-ordinate our evangelism programs. This is a new position. If you are qualified and gifted in this area, please send your resume and/or inquiries to:

Search Committee, Maranatha CRC
c/o Mr. R. Bot
R.R. 1, Kendal, ON L0A 1E0
(416) 983-5816

THE KING'S COLLEGE
A Christian Liberal Arts College

Director of Development

The King's College, a Christian liberal arts college, has an immediate opening for a Director of Development who will head the fundraising, promotion and communications functions and provide leadership to staff in these departments.

Duties include direct involvement with managing and co-ordinating capital campaign to fund permanent campus; participation in setting institutional and departmental policies; principal liaison with The King's College Foundation.

Qualifications include experience in fundraising or similar project management; strong organizational and written/verbal communication skills; training and/or experience in marketing or promotion; familiarity with Christian post-secondary education; post-secondary education preferred; assent to the College's Statement of Faith.

Submit resume and three references in confidence to:
John Rhebergen, Vice-President Administration
The King's College
10766-97 St., Edmonton, AB T5H 2M1
(403) 428-0727

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L2W 1A1

Secretary/Receptionist

Busy property management office located in Scarborough requires a receptionist with a pleasant telephone manner who is capable of accurate word processing (version 4.2 and 5.0) + filing in between phone calls. Good salary and benefits for the right person.

Please send your resume to:

Fairfield Management Ltd.
Attention: Andrew Talsma
2202 Eglinton Ave. E., Suite #200, Scarborough, ON
M1L 2N3
Fax (416) 759-8449

Teachers	Teachers

Teaching Principal/Administrator

Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President
20915-132 Ave., Maple Ridge, BC V2X 7E7
or call (604) 465-4286

Due to continued growth

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For complete information, call or write:
Mr. John Schuurman
World Home Bible League
P.O. Box 524, Station "A", Weston, ON M9N 3N3
Tel. (416) 741-2140 or Fax (416) 741-8673

Teaching Principal

Emmanuel Christian Academy, a member of the Ontario Alliance of Christian Schools, has an opening for a Teaching Principal commencing with the 1990/91 school year. The position allows for 50 per cent administration time. Please send letter of application and resume to:

Principal
Emmanuel Christian Academy
P.O. Box 220, Cottam, ON
Phone (519) 839-4874

Classified/Events

Personal

Which Christian lady between 40 and 55 would like to meet a 56-year-old man? Honesty and good heart a must. Reply to file #2535, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

The Consulate General would like to come in contact with the following individuals:

GRAVENHORST, Eduard, born on April 26, 1930, last place of residence in the Netherlands: Ede. Emigrated to Canada on July 5, 1965.

NAUJOKS, Eduard, born in Amsterdam on Nov. 9, 1935. Possible place of residence in Canada: Calgary, Alta.

PATER, Ebelina, born in Winschoten on Mar. 2, 1924, married to Walter STASIUK in Winschoten on Dec. 24, 1945 and then left for Canada. She once lived in Laonia, Ont., and had two daughters at the time. Possible place of residence at the moment: London, Ont.

PIJNENBURG, A.J.C., born on Jan. 28, 1925, last address in the Netherlands: A. Struyckenstraat 14, Tilburg. Emigrated to Canada on April 25, 1960.

RAJASINGHAM, Gengathavan, born Aug. 31, 1960, last address in the Netherlands: Wallebos 61, Hoofddorp. Left for Canada on Sept. 15, 1989.

VAN ROSSUM, C.H.B.M., born Nov. 12, 1927.

VAN KRUIJSBERGEN, Jan W., born Mar. 13, 1962, last address in the Netherlands: Heilige Stoel 5703, 6601 TW Wychen. The family consists of a mother and two children. They left for Canada in 1984.

Consulate General of the Netherlands
1 Dundas St. W., Suite 2106, Box 2
Toronto, ON M5G 1Z3
Tel. (416) 598-2520.

Miscellaneous

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Send to:

Calvinist Contact

261 Martindale Road
Unit 4
St. Catharines, ON
L2W 1A1

Teachers

Calvin Christian School

245 Sutton Ave., Winnipeg, MB R2G 0T1

Applications are invited from teachers for the following full-time positions (in combination with one or two other subjects):

French Teacher, Grades 5-9,
and Music Teacher, Grades K-7

We will also accept applications for openings in the primary and intermediate grades.

Any teacher interested in the above positions is invited to apply to the above address, or, if you wish, call the school office at (204) 338-7981 for more information.

Kingston Christian School

invites applications
for the position of an elementary school principal
effective August 1, 1990

This position includes part-time teaching duties. We are interested in someone who is able to articulate clearly a biblical view of education and who is eager to provide enthusiastic leadership to a student body of 170 students from junior Kindergarten to Grade 8. Administrative experience is an asset. Please send application and resume to:

Board Chairman
Kingston Christian School
1212 Woodbine Rd., R.R.#3, Kingston, ON K7L 4V2

Willowdale Christian School

teaching position

Willowdale Christian School invites applications for a possible vacancy at the **PRIMARY** or **JUNIOR** level.

This position would be for the 1990-91 school year and commence September 1990. Interested persons should send resumes to:

Rick Nonnekes, Principal
Willowdale Christian School
60 Hilda Ave., North York, ON M2M 1V5
or call:
(416) 222-1711 or 222-1939

Abbotsford Christian Schools

Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second **elementary principal** for the 1990-91 school year. The successful candidate would initially serve as an assistant principal during this one transitional year while our second elementary campus is being constructed. Our student/staff population would then be divided into two elementary schools of approximately 275 students each.

During the 1990-91 school year Abbotsford Christian Elementary School will remain one large school of 525 students K-7. It is anticipated that our second elementary campus will be completed by September 1991.

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian Elementary School
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167

Teachers

Abbotsford Christian Schools

Providing Christian education for 750 of God's children in the heart of the beautiful Fraser Valley, Abbotsford Christian Schools invite applications from teachers certifiable in B.C. for the following openings for September, 1990:

ELEMENTARY CAMPUS

- Administration — Principalship — for second elementary school (see separate ad)
- Primary — Kindergarten (full-time) Grades 1, 3
- Intermediate — Grade 4, 5, 6
- Learning Assistance (full-time)
- Music (part-time)
- French (part-time)

SECONDARY CAMPUS

Possible openings in combination of:
1½ positions with combination of Art (½ time), English 9, Bible 9, General Math 9, General English 10 and French 8.

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian Elementary
Box 175,
Abbotsford, BC V2S 4N8
(604) 859-5167

or

Dwight Moodie, Principal
Abbotsford Christian Secondary
Box 157,
Abbotsford, BC V2S 4N8
(604) 859-5528

Woodland Christian High School

invites applications for persons to fill two possible positions. One position definitely requires qualifications for **Senior Math,** the other position could be quite flexible covering **sciences, social sciences and/or humanities.**

Reply in writing, including some statement of your view of the relationship of Christianity and education. W.C.H.S. is a non-denominational Christian secondary school in the mainline Protestant tradition, serving Kitchener, Waterloo, Guelph, Cambridge and surrounding area.

Woodland Christian High School
R.R.#1, Breslau, ON N0B 1M0
Tel. (519) 648-2114

Events

Soli Deo Gloria!

The Second Christian Reformed Church of Brampton, Ont., invites you to attend the anniversary celebration in honour of

WILLIAM (Wabe) HOEKSTRA

in recognition of 50 years of service as church organist and 25 years of service as organist of the Second Christian Reformed Church of Brampton, Ont.

The celebration will be held, D.V., at John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont., on Feb. 23, 1990, at 7:30 p.m. For more information please contact:

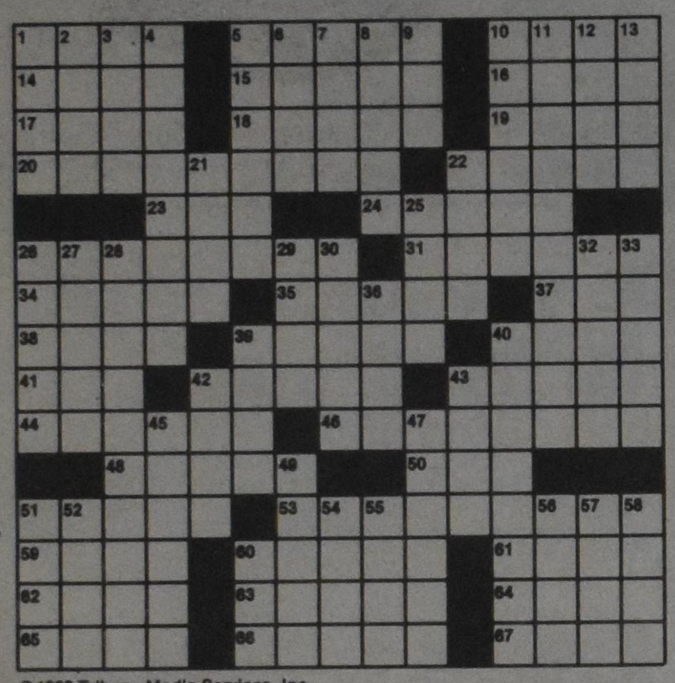
T. Lutgendorff (416) 459-3913
or I. Witteveen (416) 457-7250

Events

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.
ATTENTION! ATTENTION! ATTENTION!

Weekly Puzzle

by Dorothy B. Martin



ACROSS
1 "Madam, I'm —"
5 Having rich soil
10 Taj Mahal site
14 Falana of song
15 A Pyle
16 — and cons
17 Moran or Gray
18 Family-size car
19 Lane
20 Baseball feat
22 Br. money
23 Give the once-over
24 Homer epic
26 Vagabonds
31 Old World
34 "The Lady —"
35 News bits
37 Equality
38 S. Afr. town
39 Bills
40 Bright star
41 Decimal unit
42 Rich dessert
43 Goods
44 Vipers
46 Appraise
48 Value
50 Mountain
51 Combos
53 Imposing
59 Peruse
60 Growing older
61 Cooking thickener
62 Murray of song
63 Undo
64 "Rabbi ben —"
65 Disposition
66 Gr. island
67 Appear

DOWN
1 Give — up (assist)
2 US politician
3 Inter —
4 Affected
5 Abate
6 Soviet port
7 All wool — yard wide
8 "— Vice"
9 Desire
10 Show up
11 Musical work
12 Mil. sch. letters
13 Tennis great
21 Pair
22 Papal name
25 Moon vehicles
26 Panorama
27 Fed the kitty
28 Keyboard instrument
29 Wedding cake section
30 Condition
32 Actress Debra
33 Delete
36 Pieces (out)
39 Type of pear
40 Sirens
42 Speaker of yore
43 Untamed
45 Deteriorated
47 Snarl
49 Samantha of films
51 Streetcar
52 City on the Truckee
54 Spilt
55 Dill herb old style
56 Trickle
57 Certainly!
58 Physical
60 Rainbow

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Last week's puzzle

G	I	S	T		S	A	B	E	R		T	E	S	T
A	N	T	I		T	R	I	C	E		B	R	I	E
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E	Y	R	E		E	D	D	I	E		E	L	A	N
W	E	A	K		M	E	R	E	S		R	E	N	T

Calendar of Events

Feb. 23 CCM-Niagara chapter meets at 8 p.m., Bethany CRC, **Fenwick,** Ont. Speaker: Rev. Cal Tuininga.

Feb. 23-25 Reformed Faith in Everyday Life Conference. Prominent Christian leaders conduct seminars on various topics of interest to Reformed Christians. Also includes performance by the Osgoode Male Choir. All at Calvin CRC, **Ottawa,** Ont., and Ottawa Christian School. For info. call (613) 835-2293.

Feb. 24-Mar. 2 Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van van Suijdam. **Feb. 24:** Can. Ref. Church, **Neerlandia,** Alta.; **Feb. 26:** Robertson-Wesley United Church, **Edmonton,** Alta.; **Feb. 28:** Bethel CRC, **Lacombe,** Alta.; **Mar. 1:** Maranatha CRC, **Lethbridge,** Alta. **Mar. 2:** Emmanuel CRC, **Calgary,** Alta.

Feb. 25 City-wide hymn sing, led by Pastor Jake Kuipers, at 8 p.m., First CRC, **Sarnia,** Ont.

Mar. 2 An evening with the Redeemer College Music Department Ensembles conducted by Christiaan Teeuwsen. At 8 p.m., Redeemer College, **Ancaster,** Ont. Freewill offering.

Mar. 3 "Praise and Worship" conference with Grace and Colleen. Workshop from 9 a.m. - 5 p.m. Worship service at 7 p.m. To register call Ben & Femmie Walpot at (416) 772-3695.

Mar. 3-16 Dutch trumpeters Henk-Jan & Herman Drost in concert with organist Willem van Suijdam. **Mar. 3:** Covenant CRC, **St. Catharines,** Ont.; **Mar. 5:** CRC, **Mount Brydges,** Ont.; **Mar. 6** First CRC, **Drayton,** Ont.; **Mar. 7:** First CRC, **Barrie,** Ont.; **Mar. 8:** Maranatha CRC, **Bowmanville,** Ont.; **Mar. 9:** Calvin CRC, **Dundas,** Ont.; **Mar. 10:** Islington United, **Etobicoke,** Ont.; **Mar. 12:** CRC, **Holland Marsh,** Ont.; **Mar. 15:** Rehoboth Can. Ref. Church, **Burlington,** Ont.; **Mar. 16:** Second CRC, **Brampton,** Ont.

Mar. 3 Classical concert by David Sagert, piano, Eleanor Braun, recorder, and Julia Morley, flute at 8 p.m., St. Paul Street United Church, **St. Catharines** Ont.

Mar. 6-8 CCEF 15th anniversary rallies in Alberta. Speaker: Rev. John D. Hellinga, of Oaklawn, Illinois. Also featuring mass student choirs and bands. **Mar. 6:** Edmonton Chr. High School Gym, **Edmonton,** Alta.; **Mar. 7:** Christian School Gym, **Lacombe,** Alta.; **Mar. 8:** Immanuel Christian School Gym, **Lethbridge,** Alta. All meetings start at 7:30 p.m. sharp!

Mar. 21 RCBPO Oshawa Chapter breakfast meeting. For info. call Ann Dekker or Henry Meinema.

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JUNE 4-8, 1990 at
Redeemer College

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A Christian university
Ancaster, Ontario
L9G 3N6
For more information call:
(416) 648-2131

See next week's issue for Church news

KING TERRACE, a Holland Christian Homes' development, is now being offered.

KING TERRACE represents a unique living alternative for seniors who enjoy their independence, want to be part of the Brampton community and seek to protect their financial equity.

KING TERRACE is comprised of two 14 storey towers – exclusively designed for your retirement lifestyle. Rich colours and textures enhance the elegance created by the architectural style. The towers are bridged by a spacious two-storey mezzanine which highlights the lush indoor greenhouse at the main entrance. Extensive facilities allow for many social and leisure activities.

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Saturday: *10:00 a.m. - 3:00 p.m.*
Dirk Booy, *Marketing Director*

(416) 459-KING (5464)
or write: KING TERRACE
c/o Holland Christian Homes
7900 McLaughlin Road South
R.R. 10, Brampton, Ontario
L6V 3N2

Books

Robert VanderVennen, book review editor

Christian living

Coping with death nearby

Meditations for the Terminally Ill and their Families, edited by Judy Osgood. Sunriver, Oregon: Gilgal Publications, 1989. Softcover, 70 pp., $7.20 U.S., incl. postage. Reviewed by Debbie Davis, a social worker in Hamilton, Ont.

Whether it be cancer or AIDS, cystic fibrosis or Alzheimers, no one is more familiar with the accompanying fear, anxiety or loneliness than those who are coping with a terminal diagnosis.

This small book contains one or two page stories by 40 men and women who are either facing their own death or that of a loved one. Their personal accounts deal with denial and acceptance of the diagnosis, with fear and pain, with lives cut short and the lingering deaths of the aged.

This book deals with death on an everyday, practical level. The writers move beyond unanswered theoretical questions such as "Why now?" or "Why me?" and share what has been helpful for them. One woman gained immense relief by writing in her journal. A man sought release by disclosing his grief to his close friends. Another woman felt that she needed to accomplish certain tasks before she was ready to die.

Meditations for the Terminally Ill and Their Families is written by courageous men and women who speak of death in an open, forthright manner. Some of the most touching stories include the following: a minister who eventually learns to accept his impending death after being diagnosed with Alzheimer's disease, a Catholic priest's struggle with AIDS and the restoration of meaningful communication that the dying process of one of its members brought to an estranged family.

Eleven years ago the editor lost her 16-year-old son Eric to cancer. As one of the writers, she vividly describes her raw emotions during the process in which she watched her son deteriorate and eventually die.

This book possesses two distinct limitations. It has been written with the Christian audience in mind. Most, if not all of these writers experience a deep, personal relationship with God. It does not address how death is processed through alternate perspectives.

Secondly, this work appears to be more applicable to situations experienced by middle-class citizens. This book fails to address how survivors of the deceased cope with deaths caused by violence, such as murder or suicide. Neither does it consider circumstances in which persons die unwanted, poor and alone.

Generally, this book serves as a practical resource not only for those who are presently coping with their own death or that of their loved ones, but also for those who seek to live life in a more meaningful manner.

Christian living

Faith and victory in wartime Holland

Apron without Strings, by Helen Huizinga. Burlington, Ont.: G.R. Welch, 1989. Softcover, 134 pp., $10.95. Reviewed by Robert VanderVennen

Many Dutch families who lived through the Nazi occupation of Holland have stories to tell. They should be told, both orally and in writing.

Helen Huizinga tells her family story in this book. It is a bit similar to stories I've heard or read, yet it is a mind-blowing story. It needs to be told.

The deBruin family lived in a suburb of Rotterdam. Soon after the bombing of Rotterdam and the German occupation, the parents and their seven children began taking the course of resistance. They hid a Jewish couple until a traitor gave them away, and then the family scattered, mostly to the north. Though all of them worked one way or another in the resistance movement, their lives were spared and eventually, after the long, long years, they were reunited in their home.

It is clear that their deep Christian faith motivated them to do what they did, and also gave them strength through those years.

Two of the girls emigrated to Canada, settled in Abbotsford, B.C.; married and raised families. The story is written by Helen, the youngest of the family, who is now a librarian at Trinity Western University in Langley, B.C.

The story moves fast and is carried by dialogue, which heightens the interest. Its literary merit won't carry it to the bestseller lists, though. There is not a very clear sense of locale, for one thing. The strength of the book lies in the people and what they dared to do. The book is a vivid testimony to the power of God in the lives of ordinary people.

This book should be bought and read by the children and grandchildren of the people who endured these experiences. The memory of the Dutch communal wartime experience should be kept alive in the next generation. The book may be too painful, though, to be read by those ordinary heroes about whom it is written.

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Friends of God

Wayne Brouwer

Do you know what you're missing?

"An oracle is within my heart concerning the sinfulness of the wicked: .... For in his own eyes he flatters himself too much to detect or hate his sin .... He has ceased to be wise ...." **(Ps. 36:1-3)**

One of the ancient tales in *Aesop's Fables* is a real classic. It seems an elderly woman had very poor eyesight. A doctor offered to cure her for a certain fee. Each week he would come to her house, pour a healing balm on her eyes, and tell her to keep them closed for an hour.

During that time, he stole her possessions, one by one. Each week the woman's eyes got better, but her house got barer.

After lengthy treatment, the doctor declared her cured and demanded his fee. But the woman refused to pay. When the doctor took her to court over the matter, her defence was simple. "I promised to pay only if my sight got better," she said. "Before the doctor came, I could see everything in my house, if only blurred and faint. But now I can't see anything!"

Sophomores

I thought of that story when I heard what happened to a young woman in Chicago a few years back. She was taking an introductory philosophy course at the University of Chicago. Her professor was the world-renowned scholar Morris Cohen. He had an extremely keen mind and his lectures were brilliant. But after the final class session she met him at the door.

"Professor Cohen," she said, obviously quite agitated, "You've knocked a hole in everything I've ever believed in, and you've given me nothing to take its place!"

What a tragedy! To gain insights, to grow in perspective, to have your eyes opened to the world around but then to find your most prized possessions stolen! In the Greek language they would call such a person a "sophomore," a "wise-fool!"

Theft of faith

In his *Introductory Lectures in Psychoanalysis* Sigmund Freud wrote: Darwin has banished God from nature, Marx has banished him from history, and I have banished him from man's inner life!" Great accomplishment! But who is the better for it? The ancient Cretan philosopher Epimenedes, often quoted by the Apostle Paul, put it this way: "They fashioned a tomb for you, O holy and high one ..., but you are not dead! You live and abide forever!"

And that's David's theme in Psalm 36. "Your love, O Lord, reaches to the heavens, your faithfulness to the skies!" (vs. 5). Still there are many who walk around as "sophomores" — wise in the ways of the world, but fools who say there is no God! And they are the worst off in this grand enterprise of life!

Coming home

London, Ont., is a fairly big city, one of the 10 largest in Canada. And big cities attract people who are running away from home. You can get out of the confinement, away from the rules and regulations and quit that foolish business of religion. Regularly we get letters or telephone calls from parents and pastors about so-and-so who's gone to live in London. Could you look her up? Could you talk to him for us?

So we do. The results are rarely exciting, but once in a while comes that greatest joy in ministry. A young woman, after a decade of fast times, finds God and in doing so finds herself. A middle-aged fellow, shocked into a rude awareness of the depravity in his own soul, comes crying for the love of the Father. A successful businessman regains his soul when he comes to church.

And everyone of them says the same thing. "I didn't realize what I was missing!"

Do you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.